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of California,
for a Period of
Thirty Years

Together with an Article
on
The Chinese Question

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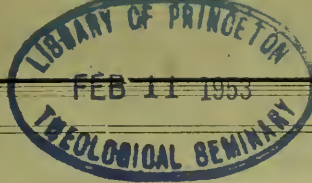
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HISTORY

OF THE

United Brethren in Christ

OF CALIFORNIA,

FOR A PERIOD OF THIRTY YEARS.

TOGETHER WITH AN ARTICLE

—ON—

THE CHINESE QUESTION.

BY

REV. H. J. BECKER,

Editor of the "Pacific Telescope."

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PREFACE.

WE had contemplated publishing a book about two years ago, entitled "Twenty-two Months an Itinerant in California." Our visit to the home of our childhood in Ohio at that time prevented the publication of the book, but very much of the statistics and numerous items intended for it have entered the history, and will no doubt serve a better purpose here than in the contemplated book.

The map that we intended to publish would have cost too much to have justified us in making the financial sacrifice unless the subscribers' list would have reached the number we called for when the announcement was made.

The death of Rev. S. D. Ensley does not appear in the history. It was overlooked at the time for which we are sorry. His death is noticed in the minutes of 1868 as "having died during the last year." The resolution speaks of him in the highest terms, and offers words of sympathy to his bereaved family.

We are very thankful to those who furnished us with items of interest for the volume now completed. Among the many who helped us are nearly all of the preachers now in the Conference. Rev. C. W. Gillett and wife will accept thanks for the Journals of Sloane and for their excellent Journal. Rev. Philemon Beck, also, for the early official records of the work in Yolo County. Rev. D. K. Flickinger is remembered for the indispensable help he gave us in the line of statistics and of engravings. We also thank Rev. G. W. Bartner for his very personal kindness to us in cases of extreme labors that were made lighter by his willing help.

The article on the Chinese Question contained in the appendix is the result of close observation for several years. It is well for us to consider that there are matters connected with the disposal of the Asiatics among us that will involve questions of a kindred character too momentous for present undertaking. A question so completely interwoven with the very principles of our national existence and the sphere of our usefulness in the providence of God needs calmer thought than is fostered by an incited mob or an antipathetical politician urged on by his constituents.

The writer speaks fearlessly and insists upon a fair and candid hearing. No vile invectives against these statements are needed. Let the matter be weighed at the tribunal of justice to ALL men, and the results need not be feared.

H. J. BECKER,
Eureka, California, November 16th, 1879.

CONTENTS.

CHAPTER I.

Spies to the Promised Land (California in Contrast).—California the inexhaustible Cornucopia of the Commercial World.—A Few Articles Named.—Some Statistics.—A View at the Scenery.—The Area.—Stockton a Model City.—Culianta Fornalla and Health State.—The Church and the Lodge.—Frank Page and the Mexican Grants.—Heavy Taxation.—The United Brethren in Christ cast their Lot here.

CHAPTER II.

Mexican Missions in California in 1769.—Eighteen Thousand Domesticated Indians in 1831.—The Report of Gold in 1848.—United Brethren in California.—Father Thompson the First '49er.—The Harrow Brothers—John W. and James—and C. W. Gillett among the '49ers.—Rev. J. Ackerson and B. B. Allen arrive in 1850.—John Bright.—The Oregon Work.—J. H. Mayfield.—U. B. Families Settling in the Serritory.—Foreign and Home Missions Established.—Rev. Israel Sloane opens California Mission in 1858.—Poetry by Sloane.—Remarks in General.

CHAPTER III.

Rev. D. K. Flickinger, the Successor of Rev. J. C. Bright.—Opening of the California Mission.—The first United Brethren Class.—Organization of the first Annual Conference.—It is recognized by the General Conference of 1861.—Death of Sister Sloane.—“Home is sad without a Mother.”—Mr. S. goes East.—His Return.—Humboldt District.—Sloane's Last Missionary Journey.—He Dies on the Field.—His Mantle still among Us.—Memoirs and Biography.—What Now?

CHAPTER IV.

The Work at Humboldt.—Tribute to the Laity.—Arrival of Bishop Shuck.—His Address.—“Informalities.”—Annual Conference of 1864.—Obituary of Sloane.—Religious Paper Contemplated.—Branch Missionary Society Organized.—The Outlook of '64.

CHAPTER V.

Privations and Disappointments.—Wolves in Sheep's Clothing.—J. H. Mayfield, the Revivalist.—His Case Reviewed.—The Conference of 1865.—McAllister steps down and out.—Bishop D. Shuck's Excessive Labors.—The Mission Fields.—The Conference of 1866-7.—John Dollarhide withdraws from the Church.—The Sabbath.—The Conference of 1868.—Shuck goes East.—Statistics.—Bishop Weaver and the Conference of 1869.—Chinese Mission contemplated.—A Plea for Help.—The Salary

Question.—The Work in 1869.—Influence of the Annual Visits of the Bishops.

CHAPTER VI.

Bishop Glossbrenner's Visit in 1870.—Want of Permanency.—The Board of Missions true to this Mission.—California Conference viewed at the General Conference in 1873.—A Glance at the Figures from 1859 to 1879.—Another Plea for Help.—The Death of Rev. John Dollarhide and Rev. Nelson Hubbard.—Future Anticipations.—Bishop Edwards and the Conference of 1871.—Wounds that Wounded.—Confidence almost Gone.—The Death of Rev. T. S. Jakeway.—“Heroism and Victory.”

CHAPTER VII.

Reminiscences of Interesting Events.—Phases of the Miner's Life.—Bishop Shuck and Wife robbed.—Danger among Savages.—Rev. J. L. Field preaching to the Indians.—Indian Theology.—“Memento Mori.”—Popular Amusements.—The Lodge Question.—Square and Compass.—The Skull and Crossed Bones.—A Blast against Secret Societies, by David Bohmd.

CHAPTER VIII.

Bishop Dixon and the Conference of 1872.—Flickinger, the Financier.—A Model Missionary Report.—Bro. Young's Short Stay.—Permanency a Query.—The Conference of 1873 Omitted.—Paul's Exhortation.—The Case of G. C. Starr.—The Toils of J. W. Harrow and J. L. Field.—The Conference of 1874.—Dr. Edwards and his Wonderful Lingual Powers.—Elisha with us still.—Rev. Phil. Beck joins the Conference.—J. L. Field's Adventure with a Panther.—The Centennial.—Grand Preparations.—A Word of Reflection as to our Success.—The Aggressive Conflict.—Sabbath Afternoon Centenary Exercises.—Dr. Edwards on the Stand again.

CHAPTER IX.

The Conference of 1875.—Help comes at Last.—The Fields of Labor named.—Four Years' Work briefly reviewed.—Rev. A. Musselman in Sacramento City.—Field and Becker preach in the City.—Rev. T. J. Baader joins our Ranks.—The Conferences of 1876 and 1877.—An Error corrected.—The Presiding Eldership.—A View of Bishop Castle.—The Conference of 1878.—The Enterprising Village of Woodbridge.—Committee on the School Question.—The Chinese Question.

CHAPTER X.

Rev. D. D. Hart added to the Workers.—A Glance into the Past.—A Statement and some Reports of the Work of the Conference of 1879.—Contemplated Monument to the Memory of Sloane.—An Endowment Fund suggested.—The “Pacific Telescope.”—Facts in Figures.—Empty Fields. Woodbridge Seminary.—The Higher Life.—Sister Castle and Sister Sloane.—Conclusion.

HISTORY

OF THE

UNITED BRETHREN IN CHRIST

IN CALIFORNIA.

By REV. H. J. BECKER.

CHAPTER I.

ONLY two of the spies that were sent to view the promised land returned with favorable reports. The others were not favorably impressed with the land, and more especially did they seem to be terrified at the appearance of the mighty giants that were roaring about, to whom they appeared "but as grasshoppers." There are multiplied numbers of sojourners who come and go from our State with a variety of reports differing from those of others as the various localities differ from each other in both their natural resources and their climatic influences.

As we are requested to give a brief description of the home of the UNITED BRETHREN in this land of the "golden sunset," we will devote the first chapter to some interesting facts respecting this, the most wonderful of all States in our civil compact, a State that has indeed become the inexhaustible cornucopia of the commercial world. She is the modern Ophir in her rich deposits of gold. She is the Eden of the world in the fruits of her garden, even of "every kind." The fields in her valleys and by her mountain sides are the most fertile and productive of the earth. We have ores from mundic to galena, and from cinnibar to gold. We have "precious stones" from jasper to crystalline. We have

timber from pine to mahogany, and from cherry to manzanita. Our fruit is indescribably delicious. Our orchards bear apples, peaches, plums, pears, apricots, cherries, prunes, figs, lemons, oranges, persimmons, pomegranates, and the "fruit of heaven." We raise cranberries, raspberries, gooseberries, blackberries, strawberries, whortleberries, mulberries, dewberries, and grapes of every kind. The vegetables are those of a semi-tropical country. Among others, we have potatoes, turnips, radishes, onions, parsnips, cabbages, lettuce, celery, asparagus, peas, beans, and greens of every kind. The farmers raise wheat, oats, barley, rye, corn, buckwheat, and clover (alfalfa). Our grazing lands are covered with sheep, goats, horses, and cattle. The mountains furnish the hunter with antelope, deer, bear, California lions, cougars, catamounts, tigers, and wildcats. We have mountain trout and river salmon, perch, sunfish, sturgeon, flounders, shell fish and shrimps in abundance.

We will give our readers a statement from official sources of the magic growth and unparalleled industry of the Pacific Coast:

"The San Francisco *Journal of Commerce and Price Current* in its annual review of the commercial and industrial development of the Pacific coast in the

centennial year, presents some facts and figures of a remarkable character. From the statistical portion of this review we gather the following interesting item: The population of the State of California is set down at 900,000, and the addition to her population during the year by immigration, etc., at 55,000. The population of San Francisco is stated to be 280,000, and that of the Pacific coast 1,600,000. The import trade amounted to \$80,000,000, and the export \$50,000,000, and manufactures \$61,000,000. The yield of gold and silver on the coast during the year reached \$100,000,000, and the yield since 1848 over \$1,700,000,000. The wheat crop of California was 22,500,000 centals, worth \$40,000,000; the wool yield, 56,000,000 pounds, worth \$9,000,000; the wine yield, 11,000,000 gallons, and the quicksilver, 66,000 flasks. With reference to the future it is regarded as one of the greatest sources of wealth, the magnificent array of woodlands possessed by the Pacific States which, it claims, are probably unequaled and certainly unsurpassed on the earth. Upon this subject it indulges in the following language: 'Ere another century has rolled over the heads of the people of this republic, the States east of the Rocky Mountains and the Canadas will have been stripped of their forests, and Europe, Austria, and North America will have to look to the Pacific Coast for lumber. And from the southerly termination of the Sierra Nevada and the northerly side of San Francisco Bay, to the northern hills of Alaska, the broad belt of mountains, the girdle of the earth, is clothed with what may be termed an everlasting forest, some of the monarchs of which have probably stood since creation. The quantity of timber contained in these woodlands is estimated at four millions of millions of feet of lumber, worth at

the low rate of five dollars per thousand—one half of the present rate twenty thousand millions of dollars—worth at the present mill price of lumber forty thousand millions of dollars. There is no species of lumber that may be required for any useful purpose that may not be found somewhere on the Pacific coast or islands. The yellow fir of Washington Territory and the pine of the same region is unequaled for purposes of shipbuilding, while the other woods of the region northward from Santa Cruz to British Columbia, and up to Alaska, cannot be exceeded for house-building purposes. In central or southern California the California laurel and many other hard and ornamental woods make the finest kind of furniture, while if we wish to draw from the Pacific Islands and the western Mexican coast, there is no wood that even can be imagined, of any shade, color, hardness, or susceptibility of polish that may not be found.' "

When we approach the scenery of this mighty El Dorado we are lost in wonder and enshrouded in a veil of Nature's mysterious garb. Language cannot convey the grandeur of rocks, hills, brooks, and vales here to be seen. Of these wonderful works of God one can say with the poet Milton,

"Wonderful, indeed, are all His works,
Pleasant to know, and worthiest to be all
Had in remembrance always with delight;
But what created mind can comprehend
Their number, or the wisdom infinite
That brought them forth, but hid their causes
deep."

Let us walk out and view the majestic handiwork. "See the broadest plains, the loftiest mountains, the finest agricultural and grazing lands, and also the most barren deserts, until one can look out upon *el deservetu* from some oasis where grows the staff of life in surplus abundance." But we continue: "At one time we are upon the brink of a chasm 2,500 feet in depth, then beside a dome 6,000 feet in

height; at another time on a mountain 2,339 feet above and then 266 feet below the level of the sea."

California has an area of 188,981 square miles. It is 700 miles in length and 200 miles in breadth. There are two ranges of mountains that traverse the entire length of the State, viz: the Sierra Nevadas and the Coast Range. Numerous rivers carry the water from the mountains to the sea. They serve as irrigators to give the land the benefit of the overflow, while they carry off much of value, and often discourage the rancher. They have been known suddenly to rise above low water mark to a distance of twenty-six feet. Several of these streams are navigable, prominent among which are the Sacramento and the Stockton Slough.

Our towns and cities are quite prosperous. Stockton may be taken as a model of the intermediate sized cities. It has a population of about 10,000. It has 12 churches and 37 civic societies, 28 of which are secret orders. We will here give the names of some of them as copied from the Stockton Directory: "Champions of the Red Cross, Knights of Pythias, I. O. O. F., Free and Accepted Masons, United Ancient Order of Druids, Ancient Order of Hibernians, Ancient Order of United Workmen, B'Nai B'Both, Improved (?) Order of Red Men, I. O. G. T., Knights of the Blue Cross, Campagna Italiana De Bersaliera, Congregation Ryim Ahoovim, Turn Verein, S. J. V., A. O. V., T. M. W., Pioneers, Stockton Grange, Liberal League."

We are not now ready to say, "The zeal of mine house hath eaten me up;" but we are persuaded that we need help, "for the godly man ceaseth." The very life of the churches is gone. Whenever thirty-seven human organizations attempt to supply the place of the church of God her destiny is sealed. "We can't get up

a revival," is the cry. No! neither could Simon Magus, though he offered money to obtain the power. When will the Church take and fill her place in California?

Stockton is quite a commercial center. It is a place for shipping grain to San Francisco both by steamer and by rail. The capacity of the warehouses of this one wheat market is 75,000 tons. It is also quite a manufacturing town. They have iron works, agricultural implements of every demand, carriage manufactories, planing mills; also, woolen mills, paper and city mills, and tanneries. They have gold banks, with a capital of \$2,500,000, county hospital, public schools, etc. Your attention is called to the condition of the unfortunate we have in the asylums. From 1851 to 1877 they received 8,242 patients. Few ever get well; many die. Their insanity seems different from any previous acquaintance with the history of the unfortunate victims. There is something about this climate that acts strangely upon some systems. Some ascribe it to the hot climate; others to the cold nights. The native Spaniards call this State *calianta fornalla* (hot furnace). Perhaps the sudden changes from hot to cool does change the relation of the system upon the mind to such an extent as to greatly embarrass it. Strong drink and financial disappointments have had more to do with the matter than any other influence, notwithstanding the views of others. Our State has much to do to correct the condition of affairs. It can do so, and it ought to do so, and we now think that it will take the matter in hand and ameliorate our sufferings and elevate our society. We have climatic influences here that greatly affect the physical system, and may be the cause of the nervous paralysis so frequent among us. It is not considered that the sudden changes from heat

to cold are congenial to the health of the people, especially the female. The dry season sets in about the first of June, and continues until about the middle of September. Since the clearing up of the "live oak" groves in some sections the rains have been less regular and less frequent. The thermometer often runs up to 130° degrees in the Summer, and down to 10° below freezing in the Winter. The Winter through which we have just passed has been the coldest known to the Californian. Ice was known to freeze to the thickness of one half an inch. The ice here is as great a curiosity to the children as snow would be in central Ohio in the month of July. If the State were to spend one half the amount she annually expends to take care of the sick, in regulating the sanitary condition of many of the towns and cities, sickness, with all its direful results, would be decreased to a comparative small number, and obviate the necessity of heavy taxation, and greatly alleviate the sufferings and ameliorate the condition of her people.

But to return to the further industries of the model city. Stockton has home manufactories, and abundant resources to supply the inhabitants with food and clothing, and every necessary article of comfort. The rancher can purchase any farming implement that he may need to cultivate and garner the products of the ranch. The mechanic can secure any tool or section of machinery necessary to success in his avocation. The student can secure an education that will qualify him to enter any of the common pursuits of life. In short, Stockton is a complete storehouse of the essentials and commodities of her people.

What we say of Stockton is equally applicable to any of the other cities in the State. Competition (not opposition) is the life of trade. Sacramento is, per-

haps, the largest interior commercial city in the State. The writer does not wish to invoice her storehouses, nor count her treasuries, but will only add that her resources are inexhaustible, and her garnered deposits both *mammeth* and *legion*. Stockton lacks one thing (let all apply)—her religious interests are not where nor what they ought to be. We have already hinted at the societies outside of the churches, and may now say that they are the organic parasites that draw the life current of the Church and feed upon her very vitals. The Church may be to blame in many places for not calling into question the looseness that prevails among her membership, and a failure in a variety of well authenticated cases wherein "bowels of mercies" were left to the sympathies of the outside world, who, although they visited a few "widows and orphans in their affliction," did not keep themselves unspotted from the world.

Let the Church step to the front, and become what her great founder designed her to be, viz: "The ground and pillar of truth" and the "distributor to the necessities of the needy," and the many institutions that claim "charity" as the only object of their organization would surrender their charter and bow to the obligations of a holy life, or continue to hold membership in a society that is of no earthly use, except to keep up the social circle. He who will not trust his society to the care of the "household of faith" is certainly incompetent to stand at the head of any organization outside of the pales of the Church, or hold membership among those who will not "renounce the hidden things of dishonesty" and become "fellow citizens with the saints."

But the lodge is not the only trouble in the way of the success of these churches. Popular amusements is the

curse of society, and more especially of the Christian community. Church fairs, theaters, socials, etc., in the name of the Church, have destroyed the influence of some of the strongest societies in the State. The language of Jesus to those of his time on earth was, "The zeal of mine house hath eaten me up." The pastors of San Francisco passed resolutions against these too frequent practices, and read them from their pulpits in the city, and commented upon the same. It made a salutary effect.

The people of this great State are cosmopolitan. Ideality is quite largely developed here. Their projects are so arranged as to evade (they think) the hallucinations of "imagination's hollow dream; all hollow, hollow, hollow!" But alas! the most carefully arranged plans often fail, and as often paralyze the arm of success to such an extent as never to recover from it.

The railroad land monopoly and the Mexican grants demoralized the state of affairs greatly. The name of Frank Page will enter the annals of our history as a political benefactor and a philanthropist. It was he who passed the Settler's bill, by which large tracts of land were put into the hands of those whose lands had been in litigation for from two to twelve years. A large barbecue was held in Lodi in the Summer of 1877, at which it was estimated that 10,000 people had gathered to express their thanks to the man who, with tears, held up their claim until finally, amidst acclamation of praise, loud and

long, the homes of the industrious and indefatigable Californian were declared "*free from ail incumbrances.*" Golden tongued orators ascended the stand and gave glowing perorations upon the name and to the memory of Frank Page.

Taxes are very heavy. Last year the State and county taxes in Tulare were \$2 41 to every \$100 worth of property. Besides this, there is an annual poll tax of \$6 to every citizen. Then there are individual ferries and toll roads, and other contingent expenses, which pull upon the treasury strings as though a magazine would explode the instant there is the least cessation.

There are many things of which we could speak, but will not at this time. The United Brethren in Christ have cast their lot here, and intend to project a work that will honor God. They are prospering, and are taking steps to press their principles upon the hearts and minds of the unsaved, and be the means of adding "much people unto the Lord." Their fields of labor are scattered among the fertile valleys of the San Joaquin and the Sacramento. They have flourishing societies in the Coast Range Mountains, and at the base of the mighty and majestic Sierra Nevadas, whose tops are covered with perpetual snows, made wonderfully grand by the panoramic scenes of an adjacent clouded sky. We shall devote the second chapter to the opening of the mission in this Eden of America, and some of the noble projects of the United Brethren.

CHAPTER II.

CALIFORNIA was in a very wild condition, being inhabited by Mexicans and Indians, who rambled over the country without restraint, except by savage cruelties, until 1769, when the mis-

sionaries from Spain and from Mexico took up large tracts of land secured them by Mexican grants, it being their object to educate and at least nominally convert the Indians to the prevailing religion of Mexico. Twenty-one missions were estab-

lished at different times and places from 1769 to 1802. San Diego Mission was the farthest south, and San Francisco the most northern one. History informs us that they held in their possession no less than twenty thousand square miles of the most productive soil in that portion of the domain. The padres grew rich, and cared but little for the poor Indian. They made them do all of the hard work, while the prime object of the missions was entirely neglected. The priests did perhaps attend to morning and evening prayers, but outside of that there was little that was calculated to aid the Indian in becoming civilized, much less converted to Christianity. In 1831 there were over eighteen thousand domesticated Indians at these missions. Their aboriginal blood became largely mingled with that of Spain and Mexico, breeding nothing but indolence and wretchedness which is still apparent in this State, and largely in the way of the success of the Church in Southern California. These half-civilized native bands, known to us as mongrels, are no benefit to the country. We speak of this because it shall be of some service as we pass over the territory of our society in a future chapter. The Mexican revolution cast a cloud over these missions, and they soon ran out.

The report of gold in 1848 hastily spread over the world, and as if in obedience to the mandate of a monarch, the people came in search of the glittering jewel. Some of those whose names are now on our class books came here in 1848, among them Uncle Daniel Hunsaker and wife now members of our society at Harmony, in Tulare County. But 1849 may be set down as the opening year of the gold mines, and the magic influx from the nations until in 1850 California was almost as populous as many of the States of a quarter of a century's

growth. The story of the "crossing of the plains" is yet quite fresh in the minds of our people. Many of them came in '49. They are held in high esteem here. Some of them celebrate its annual return as regular as we do the Fourth of July. Owing to the extreme distance from one mine to another it was with difficulty that our people effected a permanent organization here until a few years later. Many of them held their letters from their societies in the East, hoping that an organization could be effected, and that they could again enjoy the blessings of the house of the Lord. The cry of gold in a score of places simultaneously kept many of the villages from being established excepting a few of those in the extensive gold fields. The mountains and foothills bear many marks of former towns and cabins, but now all is silent except the busy squirrel that enjoys the "dugout," and seems as happy with the contents of a pine burr as ever the miner did with his nugget of gold.

A United Brethren preacher, whose name appears quite frequently in connection with the work in the early days, known as Father Thompson, came in 1849. His name properly occupies the first place on the ministerial list in this State. He preached wherever an opportunity offered itself. He was still here when Israel Sloane came to open a mission in 1858. In answer to the question: "Who were then in the ministry?" The answer was given: "Revs. David Thompson and Israel Sloane." Bear in mind that these were not the only United Brethren ministers that were in the State then, for some of our most efficient men came in 1850, and from that time forward the people had no occasion to lack for preaching. The gold fever affected men in those days, however, and there seemed to be no elixir that could break it up.

Some of the preachers, notwithstanding, did hold the cross up to the world, and amidst the most desperate opposing efforts of the "border ruffians," they unfurled the banner of the free, and waved it over the heads of their hearers until many of them were persuaded to become partakers of divine grace.

"The sound of the church-going bell,
These rocks and these valleys ne'er heard ;
Ne'er smiled at the sound of a knell,
Nor frowned when a Sabbath appeared."

But we may say :

The voice of the servants of God,
Rang out like the loud trumpet's roar ;
Obedience was called to His word—
"Do good—cease sinning, and blaspheme no more."

Rev. J. W. Harrow and his brother James came to the State in '49; also, Rev. C. W. Gillett and others. Rev. J. Ackerson, a native of Ohio, arrived at Placerville on the 5th of August, 1850. He remained in the mines three years, and in '53 went to Humboldt County, where he now resides. Rev. B. B. Allen, a native of Indiana, arrived at Weaver on the 8th of August, 1850, just three days after Mr. Ackerson arrived at Placerville. Mr. Allen preached in Weaver the next day, it being the Sabbath. He took his text from Exodus xiv, 13—"And Moses said unto the people: Fear ye not: stand still and see the salvation of God." He had an attentive audience. A Rev. Mr. More, of Missouri, came across the plains with Mr. Allen, and reached the Humboldt Mountains in safety, but suddenly took sick and died. He is buried near the old emigrant trail in that range of mountains. He and Brother Allen preached quite often crossing the plains. Brother More would have been a valuable acquisition to the work on the coast could he have reached it in health.

By this time quite a large number of United Brethren families had reached the

State, but settled in different parts of it, so that an extensive organization was still out of the question. This, however, did not interfere with their individual duties to God. They continued improving every opportunity, and hoping and praying for the glad day to dawn upon them when the work could be permanently organized and divine services held at stated times and places. In this they were not disappointed. God heard them and their expectations were realized.

Home missions had been established in all of the conferences in the Church, but the subject of foreign and frontier missions had not yet arrived at perfection. It was, however, agitated in various quarters of our Zion by some of our leading men, and at the General Conference in 1841 a parent board was appointed to act in the matter. They finally succeeded in arranging plans for more extended operation. This board was reappointed in 1842 and again in 1849. From '49 to '53 the cry for harvesters came with such earnestness as to stir up the whole Church upon the necessity of immediate action. The great, grand period came, and 1853 may be set down as the brightest epoch in the annals of our history as a Church.

Rev. J. C. Bright (his portrait appears on next page) is honored by our people everywhere for his work's sake; but by none more than by the United Brethren in California. Mr. Bright was the chairman of a committee of the Sciota Conference in 1853 that brought in a report relative to the mission work of the Church, the first item of which was, "That the time has fully come when the United Brethren should unite their whole strength in a missionary society, which shall include not only the home but the foreign and the frontier fields in the sphere of its labors." Bishop Ed-



REV. J. C. BRIGHT.

wards and H. C. Spayth made telling speeches upon the report. It passed without a dissenting voice. The General Conference in the same year carried out the wishes of the people, and completed the organization. J. J. Glossbrenner was elected President, and J. C. Bright Corresponding Secretary. Mr.

Bright went to work at once to secure funds for the society. He had excellent success, and soon gathered means to aid both the foreign and frontier work.

But let us go back a little and view the progress of the mission. The Oregon work is quite closely connected with this, and has ever been considered

as having nothing in the way of united action except an almost impassable mountain. Rev. T. J. Conner and Rev. J. Kenoyer and twenty-nine laymen set out for Oregon in 1853. They crossed the Plains with teams, and reached their destination after a long and tiresome journey of a half year. They opened up a good work, one that has indeed had its struggles, but to-day stands in connection with the Walla Walla Conference ready to every good work. Several of the preachers and laymen passed back and forth from Oregon to California, and *vice versa*. J. H. Mayfield, of whom we shall speak again, came to this field from Oregon, and did efficient work. His name is a household word. Brother M. was the Cartwright of California. Some of the very best men in the conference district were brought in through his instrumentality. His fame went before him, while his reputation, it followed after. In 1853 several families came from the East and settled at Monument, Cache Creek, Putah Creek, and Woodland, in Yolo County, and others went to Ferndale and Petrolia, in Humboldt County. Several families scattered throughout Lake, Butte, Sacramento, San Joaquin, and other counties in the State.

But one thing remained to be done, and the United Brethren would have organized work and workers in California—that was assistance from abroad until such time as the work would become sufficiently strong to sustain its laborers. The ministerial brethren who were here were in a local relation to the Church, and were not here for the special work, nor could they then have been sustained in the work without aid from a parent fund. The parent board had considerable expense in the outset as they had opened the Oregon Mission,

and also sent Rev. D. K. Flickinger and Rev. W. J. Shuey to open a mission in Shangey, West Africa; but finally in 1858 Rev. Israel Sloane, who had in 1854 opened the first missionary society in Canada in which he labored successfully for nearly four years, volunteered to open a mission in California. He immediately made arrangements to start out upon the journey with his family. He left New York, October, 1858, and after a voyage of twenty four days from New York he landed his family in San Francisco, from which place he took a river steamer up to Sacramento City, where they were met by Brother N. Dunning, and taken to his home at Monument six miles up the Sacramento River.

The sense of duty that brought Mr. Sloane to the coast may be gleaned from a note to Brother Lawrence, of the *Telescope*, dated October 6th, 1858. After speaking of the efforts he was putting forth to acquaint himself somewhat with the field to which he was going, he said: "But even up to the present time I feel more attached to and more concerned about the work in Canada than any other place to which I have ever been appointed. I would still love to labor in Canada, but I am reminded that 'the field is the world;' and while we have a number of good missionaries in Canada, and of whom the Church need not be ashamed, and whose labors have been abundantly blest, California is without one of our missionaries." Mr. Sloane's early writings plainly indicate that he was a "chosen vessel" to mission fields, and that in that work he was contented. It is not exaggeration to say that in Canada and here in California Brother John C. Bright "planted," Brother Israel Sloane "watered," and there are numerous

witnesses among us now who can testify that God gave the "increase." In 1854, in a missionary sermon, he said: "And now is the time. Yes, brethren, now is the time for our people to make a strong effort for something. It is needed, and the sentiment of the age, the light of the times, the tendency of things, the claims of truth, the aspect of Providence, the voice of God, Christianity and philanthropy; yea, and the wails of the damned, all unite to demand it. And who shall be behind in this work? I cannot think this work will be in the least neglected considerably. There is too much apostolic holiness in the breast of our people to go on a crusade against the missionary work by refusing to pay liberally to its support." But hear him again after speaking of the missionary work as the "one business," and following it with a beautiful peroration upon Stephen the Martyr, he breaks out in the following eloquent strain: "Notwithstanding the Achans, Simon Magoses, and Judases, there are those who like Mary linger at the cross when others have fled, and like Peter filled with the Holy Ghost, declare Jesus and the Resurrection, fearless of the insulting dignities or the prejudice of the public throng."

The following original poem from his pen should inspire the California missionary with a zeal commensurate with the hardest toil incident to his work:

"LET ME LABOR WHILE I CAN."

Let me labor while I can—my day of probation
Is stealing o'er my head like the clouds o'er the sky;

My moments are passing without any cessation,
Which tells me life's wasting and I must soon die.

Let me labor while I can—in life's transient morning
I am always in danger of falling in death;
And how often it is that without any warning,
Probationers here are deprived of their breath.

Let me labor while I can—why should I be idle?
There is much to be done in the vineyard of God.
Millions of souls who are ignorant of the Bible
Are annually bowing their heads 'neath the sod.

Let me labor while I can—while time is afforded
For labor and toil, salvation to obtain;
And Scripture assures us the servants are rewarded
Who labor for Christ, poor sinners to gain.

With such a man at the helm there must be success. When a man is full of God, and feels that he is laboring in the sphere that God directs, there is no earthly power that can drive that man from his work. Mr. Sloane immediately proceeded to work in his new field. On the tenth of December, 1858, he wrote to the *Religious Telescope*: "I have been in California forty days and preached twenty-three times. A few souls have been converted and reclaimed, and I have taken eight names with which to commence a class. In another community there are a few ready to be organized into a class." He also made the following report: "Time employed, 1 month; number of appointments, 4; classes formed, 1; members received, 8. Received of Brother Peter Winton, per J. Kemp, \$50; received of John Lawrence, \$10; received of a friend in Tiffin, \$3; collection on the work, \$26 50;" making a total of \$89 50.

The Board had committed themselves in a promise to send a preacher to assist Mr. Sloane, should he, upon his arrival in California, see the necessity for such help. This he immediately saw, and at once urged the Board to send help. He also gave them liberty to use any money that might be in their hands for him toward paying the expense of sending the missionary. Let it be remembered that Mr. Sloane bore his own expenses to the coast, and from time to time sold personal property to sustain himself and the family that a kind Providence placed under his care. There was no hardship too great for him, nor sacrifice so demanding but he endured or suffered it with remarkable fortitude. We shall speak more fully of his labors and

privations at some other time. We do not wish to glory, save in the Lord, and if God permit, in his (Sloane's) afflictions and sacrifices for the cause of the Master. The anticipated missionary from the East did not come as it had been hoped. But buoyant still, he pressed the battle into the camp of the enemy, and assisted by several local brethren, over whose efforts he watched and prayed without intermission, enlarging the work as he could utilize the laborers until in a very few years he had so increased the working force that the territory was divided into two Presiding Elder Districts—the Sacramento and the Humboldt. A resident Bishop was also argued, and finally resulted in sending Rev. D. Shuck to the various fields on the coast, embracing California, Oregon, and Walla Walla Conferences. By this time the work had spread out through the valleys and mountains, and the demands for laborers became so great that the "Mace-

donian cry" rang out in clarion tones, loud and shrill, yet mingled with an appealing tenderness too pathetic to pass unheeded. Every letter written by Brother Sloane to the brethren in the East was but another appeal for help. Prayer meetings were held especially in the interest of the mission, and both East and West the ardent wishes of the people were that God would send out men and means to supply the new mission on the frontier.

The death of Brother Sloane cast a cloud over the work, and greatly embarrassed the mission, so that when the Bishop arrived he found the work somewhat disorganized, but only temporarily, as the people needed one to lead them. Their former pastor had died on the field, and they with sad hearts were mourning over him whom they dearly loved. Bishop Shuck went to work in earnest, rallied the working forces, and soon the fields were again supplied, and things moved on with immediate success.

CHAPTER III.

REV. D. K. FLICKINGER returned from Africa in 1857, on the account of declining health, brought about by climatic influences, and soon took the place of Rev. J. C. Bright, the first Corresponding Secretary of the Board of Missions, who felt the necessity of rest from the excessive toils of a busy life. Mr. Flickinger, like his predecessor, was a man full of zeal, and well calculated to fill the place that he then occupied, and, with the exception of one year, has occupied ever since. He is a tried friend of the California work, marking its progress, studying its wants, and doing much to supply its demands. He visited the coast in 1871 with Bishop Dixon, and by his trite way of asking for that, the love of

which is the root of all evil, he actually opened gold and silver mines in the agricultural districts—well, he discovered sulphates of "coin" in the hearts of the people, and taught how to "drift" into the way of getting it from the "mint." Our people will recognize his friendly face given here, and give it a place in the medley of their friends. His appreciation of our efforts, and his prompt responses to our demands, and his kindness to our early missionaries, have endeared him to us and lead us to give him a small place in this history, and, rest assured, a large place in our hearts.

We now hasten to say that the first properly organized class of the United Brethren in Christ in this State takes its date December 10th, 1858. It con-

sisted of eight members, and was organized at Putah Creek, in Yolo County. The work spread rapidly, under the labors of Mr. Sloane, and classes were organized in several places, and numerous preaching places established.

The first Quarterly Conference was held at the Putah Creek appointment, July 9th, 1859, three months less than one year from the time he first entered upon the work. The following is a synopsis of the official report of that Conference:

Members present—I. Sloane, C. Hubbard, D. Troxel, D. Thompson, A. Chambers, W. Johnson, and J. Dollar—7.

After singing and prayer, Conference elected I. Sloane Presiding Elder *pro tem.*, and A. Chambers, Secretary.

Bro. Stanley, of the Methodist Episcopal Church, was introduced to the Conference. A general examination was presented, which resulted favorably. The license of Bro. Thompson was renewed, miscellaneous business attended to, and the following resolutions passed:

1st. "That we will use our united efforts to put down intemperance in our country."

2d. "That we will sustain our ministers in carrying out promptly the principles of the Church on secret societies."

3d. "Church festivals, as conducted in this country, have, in our opinion, a demoralizing influence upon society in general, and a tendency to lower the standard of piety, if not to destroy it entirely; therefore, Resolved, That we, as a Quarterly Conference, will throw our entire influence against them."

The second Quarterly Conference was held at Monument, on the 30th of September, 1859. The following names appear on the Journal: I. Sloan, D. Thompson, W. Wilsey, Alex. Chambers, M. Powell, Nelson Dunning, L. Dunning, C. Hubbard, D. Troxel, J. Dollar, William Swinney, and W. Johnson—12. Here we find an increase of five in the official board of the district.



REV. D. K. FLICKINGER.

At the third official meeting, in 1859, we find the names of J. Patterson and J. Roderick added to the roll.

On the 8th of September, 1863, the work had so enlarged that when the roll was completed from the various classes, the names of *twenty five* official members appeared, and from the little class of eight, organized on the 10th of December, 1858, there had sprung up a membership of about one hundred and thirty. During this time the names of Revs. A. Musselman, J. Dollarhide, and J. H. Mayfield were added to the list of preachers, making five in all. Space forbids us to enter the spread of the work, save to say that in August, 1863, there were fourteen preachers enrolled, and a membership of about one hundred and seventy five.

In the Quarterly Conference journal of December 16th, 1860, the following minute appears: "On motion it was agreed that the brethren be advised to meet and organize into an Annual Conference prior to the meeting of the next Quarterly Conference." Sloane was

appointed to call the brethren together for the organization of that Conference. We here give the most important items of the first Annual Conference held by the United Brethren in Christ in California.

At the First Annual Conference steps were taken to be recognized as a mission district by the General Conference, as the minutes below indicate:

FIRST ANNUAL CONFERENCE.

According to appointment the preachers of the Church of the United Brethren in Christ met at D. Troxel's, January 16th, A. D. 1861, for the purpose of organizing into a Conference in California. There were present I. Sloane, then Superintendent of California Mission under the direction of the Missionary Board; D. Thompson, formerly from Missouri, and J. Dollarhide, of the Iowa Conference. After the usual preliminaries I. Sloane was elected Bishop *pro tem.*, and D. Troxel Chairman, and I. Sloane Secretary. An examination of moral and official character resulted favorably. The standing in society officially was inquired into, whereupon it was found that I. Sloane was regularly recognized in California by the Church. D. Thompson had long held preaching license and was last a member of the Missouri Mission Conference of the U. B. Church, but had been absent for some time, and now holds a Quarterly Conference license in California. J. Dollarhide is a member of the Iowa Conference, but instructions have been received from D. K. Flickenger, Secretary of the Missionary Board to employ him on the California work. Whereupon it was resolved to organize ourselves into a mission conference—the California Mission Conference of the United Brethren in Christ—and ask the General Conference, to set in May next, to constitute us a Mission Conference. The work formerly occupied by I. Sloane was divided as follows: All west of Sacramento River, including Cache and Putah Creeks, to constitute one work, to be called Yolo and Solano Mission. All below said city, including the Cumberland appointment, to constitute a mission to be called Sacramento Mission. All above Sacramento City to be called Dry Creek Mission. Sacramento City to be occupied as a mission, if a supply can be had.

Appointments: I. Sloane was elected Presiding Elder; J. Dollarhide, Yolo and Solano Mission; D. Thompson, Sacramento Mission; I. Sloane, Dry Creek.

After prayer by D. Troxel, Conference adjourned.

I. SLOANE, Secretary.

SECOND ANNUAL CONFERENCE.

The second Annual Conference of the United Brethren, of California, met at Sloane's School-house, Yolo County, September 13th, 1862; Sloane in the chair. Bro. Dollarhide conducted the devotional exercises.

Members present I. Sloane, B. B. Allen, A. Musselman, William Dresser, D. Thompson, and J. Dollarhide. The organization was completed by electing William Dresser, Secretary.

Bro. Allen reported Solano Mission as having twenty-nine members at the end of the year. He also reported \$36 45, Presiding Elder's salary. Time employed, four months.

Musselman and Dresser were elected to receive Elder's orders. The appointed Committee on Boundaries brought in their report, which was adopted.

Dresser reported Yolo Mission as having twenty members at the end of the year. Two classes were in an organized condition; one TELESCOPE was taken, and eleven months had been employed.

The correction of the itinerant list resulted in the following names: I. Sloane, A. Musselman, J. Dollarhide, and William Dresser.

Sloane and Musselman were elected Presiding Elders, Sloane being appointed to Humboldt and Musselman to Sacramento Valley District.

On motion, each preacher, whether traveling or local, was to preach a sermon on missions during the year, and use every laudable means to obtain missionary money. Also, to establish Sabbath Schools.

Bro. Allen was appointed to preach a missionary sermon during the session.

The Committee to Station the Preachers consisted of three, viz., Musselman, Allen, and Sloane, the Bishop *pro tem.*

By motion, the Book Concern was requested to donate \$400 in Hymn-books, Disciplines, and Harps (a revival song book).

The place of holding the next Conference was left to the Presiding Elders.

Conference then adjourned.

Revs. Alexander, Musselman, and William Dresser were solemnly ordained to the office of Elder after the morning sermon on Sabbath, September 14th, by the Bishop *pro tem.*, assisted by Revs. J. Dollarhide and B. B. Allen.

The above is but a synopsis of the proceedings of the second Conference.

The Discipline makes the following provision for a mission district:

VIII. A mission district shall consist of two or more fields of labor, outside the bounds of an Annual Conference. Its annual sessions shall be presided over by a Bishop, or an Elder appointed

by the Board of Missions. At these annual meetings the boundaries of fields of labor shall be fixed, the character of members examined, preachers may be received, examined, and passed on course of reading, and be ordained. A Presiding Elder may be elected, if the Board of Missions so advise, and ministers appointed to fill the fields of labor by the Presiding Elder.

On the 8th of April, 1861, Sloane writes to the Corresponding Secretary of the Board of Missions: "Bro. F.: I am glad to be able to say that our work is in a fine condition. We have three missions supplied with preachers, and one that is without supply. * * * We have taken the precaution to get ourselves into a proper shape to be received by the General Conference as a regular Mission Conference. Really, we have held an Annual Conference, and consider ourselves in regular order. We ask to be received under the name of the California Mission Conference of the United Brethren in Christ."

Under date of September 15th, 1862, he writes to the *Telescope*, saying: "We closed the business of our Annual Conference late last Saturday evening. * * * We had a pleasant interview of three days, during which we went through with all the business, as *provided by the Discipline*. We number six preachers, and have constituted six missions. We also have two Presiding Elder districts. It falls my lot to go to Humboldt, a distance of three hundred and forty miles across the Coast Range Mountains."

But finally the United Brethren history gives the following statement relative to Mr. Sloane and the California District: "He entered upon the work, and labored with so much success that in 1861 the General Conference recognized California as a Mission Conference District. Mr. Sloane reported recently three or four fields of labor, all of which were supplied, and a number of

good societies organized. The spirit of enterprise which characterized Mr. S. in the establishment of the mission is worthy of all praise."

The report below also appears among the statistics of the various fields of labor, as reported to the General Conference of 1861:

"Preaching places, 20; classes, 6; members, 75; itinerant preachers, 2."

Let us now draw aside awhile, and view the loneliness of a home, brought about by the death of Sister Sarah Sloane. She died on the 2d of March, 1859, at the residence of Bro. Chauncey Hubbard, in Yolo County, California. Her disease was consumption. Bro. Lawrance, then editor of the *Telescope*, wrote the sad story of her sufferings and final departure, an extract from which we here give. After speaking of her as an intelligent woman, and of the success of Bro. Sloane and his amiable companion, he said: "At the last meeting of the Mission Board they were appointed to California, where she now sleeps in Jesus. During her itinerant career she never refused to go to any of the fields to which her husband was appointed, and when she had no idea of living long she freely consented to go to California, which, she said, 'was only for the sake of souls.'"

Her husband wrote, March 9th: "My wife is no more. She bore her affliction with composure, and in its close gave as strong, if not the strongest evidence of being fully ripe for heaven, that I ever witnessed. Many persons here will long remember the day previous to her death." Bro. Sloane was left with his little children alone, and that, too, in a strange land. "I have never known," said he, "what trouble was before." The mother of his home was gone, and he could but take his little

ones and press them to his sad heart, and kiss their tear-moistened cheeks, and exclaim:

"Home is sad without a mother!"

Hear him, as he says, "How sweet is rest to a laboring and tired man. How pleasant, also, to have some place we can call home, to retreat to for rest. Once I had a home of my own, but that is no more. Death has broken it up. How transient are all things on earth! How short our enjoyment of them! But there is a "home in heaven," a 'rest for the weary,' and

"Soon, with my pilgrimage ended below,
Home to the rest of delight will I go."

He made a visit to the East in 1860, leaving San Francisco April fifth, and after a very pleasant and profitable stay among his friends, he returned, arriving at San Francisco on the twenty-seventh of May, after an absence of eight weeks. This was nearly fifteen months after the death of his companion. "His home is again built up, and with a dear friend and helpmeet" he enters the work with a heart full of gratefulness to the Giver of All that he is permitted to live and labor for Jesus. The life and toils of Israel Sloane and his fellow laborers would of themselves make a volume worthy a place among the biographical sketches in any library. He won the esteem of all his people. The ministers found in him a true friend, and gathered around him eager to catch a word from his lips.

At the Conference in September, 1862, he was appointed to Humboldt County, to which he immediately went, simply saying, "It falls to my lot to go to Humboldt Bay, a distance of 340 miles from Sacramento." The work in Sacramento Valley was then in a prosperous condition, but no sooner had Brother Sloane

gone from the valley than the workers ceased to manifest their former zeal for the cause, and it soon began to wither like a neglected plant in a noon day sun. Some of the men went into secular pursuits, some into the army, and one of whom we shall speak again broke up an entire class of about thirty members. A good sister in writing from California to the *Telescope* upon the topic: "Why are not preachers at their posts?" said many good things, among which was the following: "I sometimes fear some refrain from an entire consecration to God lest some new duty will be required of them. The glory of God and the upbuilding of His kingdom in the world seems not quite sufficient to induce them to exchange the pleasures of a religious, educated, and well-refined community for the ignorance, superstition, and wickedness of one that has not enjoyed like advantages. What a backwardness to thrust out! Just as if we were afraid of starving if we should get away from home! Why, it really seems that some are afraid of getting out of the hearing of their grandmother's dinner horn for fear that things will not just go to their notion, and they be reduced to want. O, what a lack of faith!" This good sister is still among us, and is one of God's true and tried servants.

Mr. S. was informed in a letter from a friend and member of our cause in Sacramento Valley that he had better come at once to see to the work in the valley, as it was suffering greatly for want of laborers and because of desertion. He started at once, leaving his home on Eel River in Humboldt County on the twenty-third of June. The Indians were very hostile at that time, which made it dangerous to travel through the mountains, but fortunately

the stage was about to cross with an escort of armed men, and he came over with them. He arrived at the head of Berryess Valley, in Napa County, at the residence of a Mr. Adams, about seven miles from Knoxville, safely.

At this place his horse had its leg broken by a vicious mustang in the corral, so that he had to get another horse to continue his journey. There was something strange about this new horse—at least, Bro. Sloane thought so, and feared to ride him; but the boys of the ranch rode him, and urged that the horse was safe. It was a mustang. He started next morning, being a good rider, and found his horse to go along quietly until he went to make the descent of Cache Creek Mountains, when it started running down the grade in a stiff and unmanageable way, jolting the rider at every leap. It was not possible for him to stop the horse, nor throw himself from the saddle, as there was danger of being thrown over the precipice and dashed to death upon the rocks below. He was picked up at the foot of the grade, in a helpless condition, and conveyed to the residence of Nelson Dunning, who then lived where Oscar Blodgett now lives, near Prairie, in Yolo County, a distance of about thirty-five miles from where he was picked up, and about one hundred and eighty-five miles from his home. All of the care that could be given was extended to him. He remained three weeks and then went to visit other brethren in the valley, among them Bro. C. Hubbard. Mr. Sloan was fatally hurt. After the time arrived for him to have returned home, his wife began to feel uneasy concerning him. The writer heard her relate the sad story of the lonely days and nights of waiting for him. She thought of him continually. What could have

befallen him? Perhaps he is lost in the mountains, or has taken sick away from any one to care for him. It may be that he has fallen into the hands of the Indians, and is now a captive, or was, perhaps, cruelly put to death by them! She finally received a letter from him, stating that he was coming home, but still he did not come. In another note he stated again that he was coming home, but did not say that he was sick. On the first of August he wrote that he would start on the sixth; but still he did not come. Day after day passed by, and the hours of the night seemed like they would not pass. Every footstep was heard upon the road, and in them the wife, with restless anxiety, hoped to recognize the familiar step at the door. She heard the footsteps of horses coming near the dwelling, and rushing to the door, with an indescribable feeling, heard a voice speaking to the horses; but not the voice of her husband. There was a sense of fearful foreboding that flashed upon her mind, followed by a quick feeling of unmolested expectancy. It was after midnight on the 31st of August. Who can be coming? Is it he? Then a voice said, in broken accents: "Your husband is in Eureka, lying at the point of death." She reached his side at four o'clock that morning. He put his children into her care. Of the California work he said: "All of my spiritual interest I leave in your care, through Christ. If you can use any argument to get some one here to take full charge of the work, do it." He died triumphantly.

The following, from a Eureka paper, will be of interest:

"Died, at Williams' Hotel, Eureka, on Monday, August 31st, 1863, Rev. Israel Sloane, minister of the United Brethren Church, located last year on Eel River, in this county.

"Rev. Mr. Sloane went below some two months since, and his long delay caused alarm to his family, consisting of wife and three children, whom he left on Eel River.

"On the 30th day of August he came on the steamer, sick and apparently near to death. He was carried to Williams' Hotel, from whence he sent for the undersigned, who immediately sent for his wife, who arrived the morning of the 31st, at four o'clock. After the arrival of his wife his mind was most of the time incoherent, but he enjoyed lucid intervals, during which he conversed with her, and bade adieu to friends, and expressed a willingness to depart and be with Christ, which was far better.

"Several of his friends from Eel River and members from his Church, were prompt in coming to his assistance, and conveyed his remains to Eel River for burial.

"Peace to the memory of a good man and a faithful servant of Christ. Blessing upon his afflicted widow and fatherless children. Truly, the community that shall favor them in their afflictions shall inherit a blessing.

A. J. HUESTIS.

"Eureka, September 4th, 1863."

The following letter was written to the *Religious Telescope*, by Sister Sloane, September 6th, 1863:

DEAR BRO. LAWRENCE: My husband, your missionary to California, is no more. He left this world in the triumphs of a living faith, August 31st. He left home, June 23d, for Sacramento Valley, expressly to look after the interests of the Church. He wrote frequently while there, but said nothing respecting his health. August first he wrote me that he should start home the sixth. I heard nothing more till the thirtieth, when the word came, "Your husband is in Eureka, lying at the point of death!" Truly, this is the most trying time with me I have ever experienced; but I must meekly bow beneath the chastening rod. My companion trusted me with the care of his three little ones (children of his former wife), saying, "Keep them!" and they are now dependent on me both for a father's and a mother's care.

Of the California work he said: "All my spiritual interests I leave in your care through Christ. *If you can use any argument to get some one here to take full charge of the work, do it.*" The California work cannot stand alone. Shall we

let it go down, brother, or may we hope, trust, yea believe, that help will be forthcoming? I believe Conference was appointed the last of October. Three or four Quarterly Conference preachers were going to join the Annual Conference from this mission. I do not know now that even the Annual Conference will meet. My post office address will be Sacramento City, California.

DECINTHIA H. SLOANE.

Hydesville, Cal., Sept. 6th, 1863.

When we first knew Brother Sloane he was a student at Oberlin. He afterward became a member of the Scioto Conference, from which he was sent by the Missionary Board to Canada. Of his success in Canada the Church has been informed. After the Canada work was well established he went to California at his own expense. Of his toils and sufferings there we cannot now speak. We commend to the attention of the Missionary Board the letter of his excellent wife.—[Editor.

"Victorious his fall—for he rose as he fell,
With Jesus his Master in glory to dwell;
He passed o'er the stream, and has reached the
bright coast—
For he fell like a martyr—he died at his post."

The death of Missionary Sloane was a heavy stroke for the new mission to bear. Numerous appointments were out in Humboldt, where he had been announced. It seemed as though the whole arm of missionary operation had been paralyzed. The uncertainties of expectancy brooded over the whole field. "Sloane is dead," was the cry among the dear, good people. The news reaches the East, and sorrow was felt throughout the entire Church. The Canada Mission, where he had spent nearly four years, and of which he was the first missionary, felt the stroke deeply. But blessed be God! his mantle fell from his shoulders upon some who, like Elisha, watched the chariot

bearing away his Lord. The Harrow brothers—John W., Noah W., and Elmore Harrow—staid with the work, and had unprecedented success.

But what now? The vibrations of the voice of death have not yet ceased. The very ground seems sacred with the treasured dead, while the warm words from the lips now still in death hover over us, like so many messengers of mercy, to urge us on and aid us as we

move. We linger about the path thickly marked with the footprints of our fallen hero, and memory scans the work of his life, while the heart attempts to antedate the day when the empty hearts and disappointed hopes shall again be revived.

“Shall she...ves lie there ungathered,
And waste upon the plain?”

CHAPTER IV.

THE death of Israel Sloane prevented the next annual assembly of the missionaries in 1863, but his appointments in Humboldt were filled by the Harrow brothers—J. W. and N. W. The meeting at Matole resulted in several accessions to the Church. The one at Eel River, commencing September 24th, 1863, and continuing for three weeks, resulted in above *forty* conversions and twenty-nine accessions to the Church. This mission had stood but one year, and had in so short a time gathered into its fold a membership numbering seventy-two. The work in the Sacramento Valley was without a supply; the laity, however, with few exceptions, were faithful men and women, and used every exertion to keep up the work until the Bishop appointed to the coast would arrive.

Let it here be remarked that the laity of the California Conference have more credit in building up and sustaining their oft neglected vineyard than many who were duly appointed to fill that mission. Prominent among them are the names of Decintha H. Sloane, Emma Day, Phoebe Huntley, Chauncey Hubbard, N. Dunning, D. Troxel, Alex. Chambers, Alfred H. Cowell, J. Dollar, and L. Dunning, and a host of others. Many of them are still with us, while some have gone to the home of the people of God. Their

work is not yet consummated. “God having provided some better thing for us that they without us should not be made perfect.”



REV. DANIEL SHUCK.

Rev. Daniel Shuck was elected Bishop of the Pacific coast at the General Conference in 1861, but owing to the unsettled condition of our country did not go until in December, 1863. He was re-elected in 1865. His arrival here was an occasion of joy. The people began to look up again, thanking God and taking courage. The writer can find no better language to express his arrival and the pleasure of the people than that found in the journal of the Rev. C. W.

Gillett, one of the preachers of the Conference: "The Harrow brothers were the only ones in the ministry who were doing anything at all for the cause, consequently when the Bishop arrived, the Church was almost in a disorganized state, but a change was soon visible. Letters were written from friend to friend, 'THE BISHOP HAS COME!' Those who had been predicting the certain demise of the Church changed their opinions, while the true friends of the cause rejoiced, and deserters felt like returning to their former allegiance."

Bro. Shuck visited the various fields of labor during the Spring and Summer of '64, so that by November, the time appointed for the Annual Conference, the work began to assume a more desirable attitude. The Conference was held in the Monument School-house. The minutes below will give the reader a synopsis of the transactions of that Conference. But before we give them, let us read the opening address of the Bishop.

ADDRESS OF BISHOP D. SHUCK.

DEAR BRETHREN: It has been with more than unusual interest and anxiety, that I have looked forward to this period. Various questions have presented themselves to my mind from time to time, as I have anticipated this meeting—the important duties connected with it, and the consequences likely to follow, if the machinery can only be put in proper motion. I feel that we need a portion of that wisdom which is from above, to direct us in our deliberations. For this wisdom we should all unitedly pray. The regular organization of a conference is an important crisis. The gathering into one body a number of approved Ministers of the Gospel of Jesus Christ, for the purpose

of enjoying each others' mutual counsel, advice, and exhortations, and to systemize and regulate each others' labors from year to year, is a very responsible work; for this, I believe, is the first regular meeting of a series of meetings—only, I hope, increasingly interesting for years, perhaps for centuries, to come, till "time shall be no more." What a thought! What had better be done now? What plans? Who ought to go here, and who there, as laborers? What steps can be taken which may be the most likely to carry us the farthest in the right direction? These, with many other questions of vital interest to the prosperity of the cause of Christianity, as connected with the United Brethren in Christ, naturally arise in every mind which feels interested in this cause. There is one temptation which must be met and overcome at once, or we will be shorn of our strength, and we will not push the battle to certain victory. The temptation to which I refer, is this: "There is no need for the United Brethren in California. Other churches have planted themselves in the most prominent localities, and are defending and maintaining the doctrine and institutions of Christianity, and there is no need in the United Brethren making sacrifices and expending money and labor to build up societies. Those churches which are already established, can do all the work at less cost; and if they cannot persuade the people to be saved there is no use in others trying." This reasoning, at the first view, seems very plausible, but is based on false assumptions. We, as a Church, do not propose making a crusade upon other churches. This is no part of our mission. It would be contrary to the antecedents of this Church. She never

manifested a disposition to call for fire from Heaven to destroy any who are doing good—casting down evil—because they followed not us. But, upon the contrary, we will ever feel to bid God-speed, to all who gather with Christ, and rejoice in their spiritual prosperity—for all are one in Christ. But there are persons on this coast who, from former associations, feel endeared to our principles, manner of teaching, religious usages and church government; so much so, that they cannot feel at home anywhere else. We owe it to such that we organize and operate systematically, and, by the blessing of God, efficiently. Again, the long cherished position of this Church on the great moral question of slavery and secrecy, now commend themselves to the favorable consideration and the enlightened judgment of many in and out of the Church, to a degree that it never has before. While other denominations have been troubled, perplexed, and torn to pieces in adjusting themselves to the varied and ever-changing demands of pro-slaveryism, the United Brethren in Christ, though little and seemingly unknown, always maintained, with a scripturally enlightened conscientious firmness, her *anti-slavery* principles, in theory and practice. And, now while the moral tone of public sentiment is being purified so as to demand non-fellowship with slavery in the civil compact, and many Churches are making sudden revolutions and are wheeling into the ranks and are spreading the fact of their conversion to the four winds to catch the gale, the United Brethren in Christ are marching straight along, rejoicing to know that the world moves, and that the move is now in the right direction.

This fact speaks to us to go forward and do our duty. But the most impor-

tant consideration is the state of morals and of spiritual religion on this coast. Religion, which is merely conventional and ceremonial, does not meet the wants of our race—does not meet the demands of the people of this State. The natural tendency of our race is to degeneracy; and downward, and still downward, man goes, unless restrained and called back by supernatural influences; he needs a spiritual birth, in order to live a higher life. This life calls its possessors to separate themselves from the associations of the wicked and foolish, to come out from among the unbelieving in every respect except where duty calls; a life which leads to a non-conformity to the maxims, prejudices, and customs of the world, and a transformation to the image of Christ. The standard of a higher life in Christ, of holiness to the Lord, needs to be raised higher, so that the people may be gathered unto it. This is our principal mission. Christ and him crucified is our central idea; a new creature in Christ the test question for church fellowship, and humility before God, and justice to and uprightness before man the evidence of this state. This is the great need of society in California. This will restore confidence and build up a community of interest. This will bring a mutual Christian sympathy and develop the purer and higher elements of regenerated nature. This will prove to be the light of the world and the salt of the earth. With the number of costly churches with towering steeples, and the number of talented preachers in the sacred rostrum, discoursing about sacred things, in this State; yet with all these appliances, society presents a doleful aspect in general; it is a spiritual waste, a moral

desert, with only here and there an oasis to gladden the heart of the Christian pilgrim. May there not be more of these green spots? This is the object of our labors. The Lord give us success.

The Bishop then remarked that "in view of some informalities in the past," this would be recognized as the first regular session of the California Conference of the United Brethren in Christ. (The preceding records, however, seem to indicate that the Conferences of 1861 and 1862 were regularly organized and recognized as such, but in the confused state of affairs in '64 the records of the former organization may have been overlooked.)

The minutes of this session show remarkable progress. Let us read.

The Conference convened at the Monument School-house in Yolo County, California, November 11th, 1864, at 8 o'clock, A. M., Rev. D. Shuck in the chair. B. B. Allen was elected Chairman, and N. W. Harrow, Secretary. Members present: D. Shuck, B. B. Allen, John Dollarhide, David Eby, and N. Hubbard. Received during session: J. B. Hamilton, subject to his transfer, and E. A. McAlister, on his credentials from the Free Will Baptist Church. Licentiates: John W. Harrow, Noah W. Harrow, C. W. Gillett, and J. H. Babcock. Members absent: A. Musselman, Israel Sloane, (deceased), D. Thompson, and Wm. Dresser. Committee on Devotion: C. Hubbard, B. B. Allen, and J. Baxter. On Applicants: N. Hubbard, D. Eby, and J. Dollarhide. The licentiates, viz: J. W. Harrow, N. W. Harrow, C. W. Gillett, and H. J. Babcock were referred to the appropriate committee. The above brethren passed their examination well and received license from the Conference. A letter

of encouragement was written to Brother A. Musselman, who was in the United States Service. The following appears in the minutes, on the death of Sloane:

"WHEREAS, It pleased God, in his providence, to remove, on the 31st of August, 1863, from labor to reward, our highly esteemed brother and pioneer missionary, Rev. Israel Sloane; and, whereas, in the sacrifices, the self denial, and the indefatigable ministerial labors of our departed brother, were exemplified the marks of the true minister of the gospel of Jesus Christ, and feeling as we do, that he rests from his labors, and that the loss of the Church for a time of his active labors, is his gain; therefore,

Resolved, That we submissively bow to this, to us a mysterious dispensation of Divine Providence, and devoutly pray that the same spirit that moved our departed brother to go forward—to go into the high-ways and hedges—may dwell in all our hearts; that we extend to his bereaved companion and orphan children, our warmest Christian sympathies; and we pray God, who will be more than a husband to the widow, and more than a father to the fatherless, may be their God, and that he may protect, sustain, comfort, and finally bring them all to a reunion in heaven."

"An hour was spent in a free expression of feeling in regard to the character, the labors, the life and death of Bro. Sloane. This was an impressive season. Surely his mantle had fallen on some of the preachers."

In answer to the question, who are willing to travel without reserve this year? the answer was, D. Shuck, B. B. Allen, J. Dollarhide, D. Eby, J. W. Harrow, C. W. Gillett, N. W. Harrow, and J. B. Hamilton. B. B. Allen was elected Presiding Elder. An excellent report on missions was adopted. Also, on the state of our country, and upon secret societies (the slavery of the soul).

A RELIGIOUS PAPER CONTEMPLATED.

"WHEREAS, we learn through the Superintendent, that the Oregon Conference has resolved to put forth an effort to secure the means to commence the publication of a religious paper on the coast, under the control of the Church of the United Brethren in Christ, and desire the co-operation of this Conference; and believing that such a publication, properly conducted, would contribute much to our permanency and usefulness as a church in the future; therefore

Resolved, That we, as a Conference, co-operate most heartily, so far as we are able, with the Oregon Conference, in this enterprise."

The Conference passed the following

resolution upon the Branch Society of Missions :

"Resolved, That we, as a Conference, become a branch of the Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ."

Rev. B. B. Allen was elected branch Treasurer, and Rev. D. Shuck, branch Secretary. A publishing concern was contemplated, of which D. Shuck was appointed a Trustee. A Ministerial Aid Society was also projected.

REPORT OF THE STATION COMMITTEE.

Feather River Mission, J. W. Harrow; Yuba River Mission, N. W. Harrow; Roseville Mission, D. Eby; Sacramento Mission, J. Dollarhide; Monument Mission, (to be supplied;) Humboldt Co. Mission, J. B. Hamilton; Healdsburg Mission, C. W. Gillett.

The statistics of this conference show that there were eighty-two members reported to it, and that one hundred and forty-five had been received, and that the present number was one hundred and fifty-one, making an increase of sixty-nine.

THE OUTLOOK IN 1864.

Imagine first the extent of territory—the boundaries of the mission. The Presiding Elder must travel *four thousand miles* each year to reach the various fields of labor, while the united travels of the few missionaries in the work exceeded *ten thousand miles* annually, to say nothing of visiting from house to house. They had no railroad facilities then. The Indians were on the "war path;" the mountains through which they must pass were inhabited by wild beasts, savages, and "border ruffians," who, like the thieves between Jerusalem and Jericho, were watching for some Samaritan to come down that way. The incidents of this character, together with a variety of counter-circumstances in the territory, are too numerous to notice at this time, but will appear in a future chapter.

From a financial point of view it was

very dark. Society was very much disorganized. Popular amusements, then, as now, were a detriment to the Church.

The want of permanency was very much felt in every circle and avocation of life. Every one seemed to be for himself, and look within the limits of a very narrow circle of personal selfishness, in order to extend the boundaries of their avaricious pursuits over the entire realm of capital and of labor.

Our country was then still in the heat of battle, and California had become the Canada of deserters, and the Cuba of lawlessness. The principles of the United Brethren in Christ were not popular here. Their cry for the liberty of the slave was a "hot brand" in the camp of the many who fled for refuge from the "draft wheels" of the States, and hoped to hold the channels of civil thought, until such time as they could establish a confederacy.

The want of laborers and means to sustain them was also in the way. These impediments were perhaps the causes of disparagement among some of the people. But the address of the Superintendent calling up the struggle, and the certainty of success if the proper measures were carried out, and if the men who were in the field, would go to work for God, with a view of making a success of it, encouraged them greatly. He impressed upon their hearts the necessity of untiring earnestness, proving that the United Brethren were needed here—that there was a work for them to do, and that it became them all to do it.

The work began to take a rise. Many were converted and added to the Church. New societies were formed in various localities, while many homes and hearts once strangers to grace, became members of the household of

God. Oppositions raged with defiant boldness, while our ministers, "after the manner of men, fought with the beasts of California." But God was for them and who could be against them? Their cause was one of humanity, and to its success was entrusted the interests of dying mortals. There

are those of the ministry still among us who bore the severest trials incident to the itinerant of those days. No home; strange faces; gruff and extremely unkind language, and many long and dreary nights, with nothing over their heads but a star-lit sky, were among the privations they endured.

CHAPTER V.

PRIVATIONS are very hard to bear in any cause, and few there be who rest content to bear them for the Master. There are some, however, who are willing to be sacrificed if need be, to extend the invitation of the gospel to a lost world. California has had some experience in these things. The United Brethren have shared somewhat with "Judases" as well as with "beloved Pauls and Barnabasas." Their work would assume a magnitude that gave it the indications of immediate success, and in less time than the news of it could reach the ears of the Church at large, it had again lost itself in disappointment and in difficulty. There are not many, who, like the isolated prophet, will wait in their place to be fed by ravens. The men who started out from the Conference of '64 with the view of entering the fields before them, labored a few months, and then resumed their former trades. The Bishop found it out of the question to keep the fields supplied. He traveled extensively and held services wherever practicable, but was unable to satisfy the increasing demands that were pressing themselves upon him. He labored night and day, and won many, very many precious souls to God. If the entire ministry had but proved faithful at that early period of the Church in this State, the United Brethren would now occupy places and hold positions, that are held

by those whose names are upon other class books. We pray that God may bless them in their present relation, and that with the rich sheaves of their toil, they may be gathered at last to enjoy the harvest home of the blessed. But there are some who came among the people in sheep's clothing, while inwardly they were ravening wolves. One of these violated the rules of the Church, and by his pernicious influence drew a whole society with him. But, as may be expected, both the leader and the ones who were led became cold and indifferent, and soon went back to the world. A second gave indications that he was not of us, and soon left under censure. Still later, another became puffed up, and after almost demoralizing the cause in certain quarters, was removed from the Conference. The demands for laborers being great during those perilous times, called out many who gave their names to the Church as preachers who had certainly mistaken their calling. The object of their zeal is a mystery to us, and unless we may say that "they had not the knowledge of God," we are at a loss to account for their desire to preach in those days. Not for money. There was no money in it; nor ease, for the greatest toils and privations had to be endured. Nor was it for fame or personal honor, for the very opposite was true. Let us apply the words of the Apostle, where he said to certain of his

day, "I tell you, even weeping, that some of you are the enemies of the cross of Christ." The call to the ministry is most assuredly a solemn call, and whether or not it presupposes a special preparation of years under proper training in the *logos* of God, one thing is plain, and that is, that there are many, who, although they are eloquent, need to be "taken apart, and instructed in the word more perfectly." The old—yea, new—idea, that if we are called to preach, and simply open our mouths, God will fill them, is often quoted by those who say things, and preach doctrines that are not of God. California Conference has had too many of these would be preachers. There is an old adage here among the settlers, that the country settles up three times before permanency of the settlements is secured. The first class are rambles; the second, monopolists; and the third, the industrious yeomanry. This will not fully apply to the unfaithful of our State, as it relates to the evangelistic work; but is it not true, that preaching has been made the alternate, instead of the "one calling." When God calls a man to preach, who, or what may call him to any other work?

Before we pass on in this chapter, we wish to speak of the labors of J. H. Mayfield. We said in a former note of this man, that he was the Cartwright of California, and that his fame went before him, while his reputation, it followed after. We shall now explain what was meant by this singular manner of expression.

Bro. M. came to the State to make a visit among friends, and, as was his custom, preached often. He held a protracted effort at Live Oak, in Butte County, in 1863, that resulted in some eighty conversions, and about fifty accessions to the Church. He also conducted a great revival meeting at Lodi,

in San Joaquin County, in 1867, in which the whole community became interested, and scores were converted to God. Nearly all of the old resident Church members, who are still in these communities date their conversions to the meetings held by him. The brethren and friends of the cause at Woodbridge, finally made arrangements to employ him as their regular pastor. But in the mean time, others were laboring in the cause in different parts of the Conference. Bro. J. W. Harrow, by the request of Bro. M., took charge of the Live Oak work in Butte County, while the work in Yolo and Humboldt Counties was kept up by other ministerial brethren. But what of Bro. Mayfield, you ask? Well, he was rather inclined to appreciate that noble animal, the horse, and by the way, was as good a judge of his quality and disposition, as most of men are who deal in horse flesh. Of course, he was at once branded as being a horse trading preacher. That he was a preacher, and a good one too, no one who heard him in these meetings will attempt to call into question; and that he traded, bought, and sold horses, none will deny. What of it? "Well, I don't think," says one, "that a preacher ought to trade horses." No; if trading horses tends to destroy the influence of a preacher, he should cease to trade; nay, if anything he does or may be led to do, destroys his influence, he should refrain at once. Not he alone, but all and any of God's children are bound to preserve their Christian dignity and character. It is due the brother of whom we are speaking, to say, that not a case has yet been heard from where he in anyway took the advantage of any man in trade. We are opposed to our people becoming jock-

eyes, but can afford to be careful about calling the motives of men into question upon these things. Mr. Mayfield's influence and character ought to be determined by the rule that is generally employed in determining the character of any other individual: that is, by his work, and not by rumors concerning him. He has many warm friends here. Whatever more we shall speak of him, will be in connection with his work and relation to Conference.

The next annual Conference convened at Monument, in Yolo County, October 20th, 1865. There were nine members of Conference present at the opening of this session. Bros. E. Harrow, S. D. Ensley, and P. Boulware, were received from their respective Quarterly Conferences. When the roll was completed, it stood as follows:

Members present—D. Shuck, B. B. Allen, J. Dollarhide, N. Hubbard, J. W. Harrow, N. W. Harrow, D. Thompson, Wm. Dresser, H. S. Babcock, S. D. Ensley, E. Harrow, and P. Boulware—12.

Members absent—D. Eby, E. A. McAllister, A. Musselman, and C. W. Gillett. Upon McAllister's case the following appears: "On the account of his refusal to meet charges preferred against him, he be permitted to leave the Church under charges of immoral conduct."

The Conference acted wisely in this respect, in as much as wolves are very dangerous among sheep. How the Bishop managed to keep the work together as he did, and bring in as good a report to this Conference as we find on the records, is only known to those who were eye witnesses of his excessive toils and privations. "Our Superintendent is working too hard," was the frequent statement of the people in the various communities in which he la-

bored. But while these friends could take rest from an effort of weeks, the Brother whose labors they thought to be too hard, was on his way to fill other engagements as fatiguing as the one from which he had just come. One can apply to his labors the language of the Apostle, who, after he had given an account of his own toils and sufferings, said, "and besides these things, the care of the Churches."

The following fields of labor were established at this session of Conference:

Humboldt County District—Mattole Mission, Centre Mission, Rohnerville Circuit, and Eureka Mission.

Sacramento Valley District—Honcut Circuit, Feather River Mission, Monument Mission, Sacramento Mission, Russian River Mission.

Sacramento Mission embraced the city, but it was left out to be supplied. The year following, J. W. Harrow was sent to it, but the records are silent as to the results that followed. In '67, it was left again to be supplied, and finally in 1868, was abandoned for several years. The minutes indicate that the various interests were kept before the people during the year just passed, and also show that the vacancies made by the resignations referred to, were, with two exceptions, filled.

The next Conference was held at Brown's camp ground, in Humboldt County, June 28th, 1866. There were four additional names enrolled on the ministerial list, among them, T. S. Jake-way, on credentials from the Methodist Protestant Church.

J. Dollarhide was reported withdrawn from the Church.

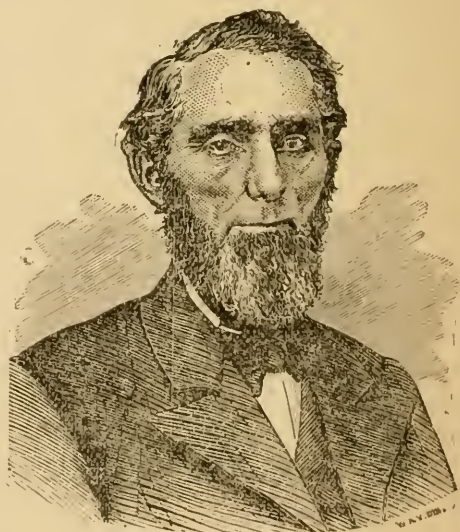
There was a great deal of interest manifested in the organization in this State for the better observance of the

Sabbath. At the Annual Conference of 1867, they resolved that they as a Conference, heartily co-operate with the California Christian Society in the object of its organization, as set forth in its constitution, and that they as ministers, would labor earnestly to elevate the nature of the obligations of the Sabbath, and show the crime of its desecration. Their reports on Sabbath schools, education, and on moral reform, were calculated to inspire the laborers with zeal and energy. These resolutions and efforts continued each year, working up a sentiment fraught with good—a blessing to the Church, and an auxiliary to the State.

At the Conference of 1868, the last attended by Bro. Shuck, previous to his return to the East, the Secretary reported that peace and harmony prevailed throughout the entire session. The statistics of this Conference show an increase of 38 appointments; 15 classes; 189 members; 52 *Telescopes*; 9 Sunday schools; and 168 scholars and teachers, since 1864. One Church building is also reported.

We have hastily passed over the four years of Bishop Shuck's labors in California. Oregon, and Walla Walla Conferences shared in his services, and could no doubt give items of interest of the work there during this time. To assume the responsible position of superintending three Conferences, and traveling regularly and preaching constantly, is no small matter. Then the administration of discipline, the counsels and admonitions during Conference; the "weightier matters of the law" to be decided, besides the innumerable duties that press themselves upon a man in the capacity in which he then stood, were, to say the least, hard to be borne. Let us all find occasion to

rejoice that God honored his people, and that although unfaithfulness characterized the faint efforts of some, that there were those, who like Jephthae's few, stood nobly in the battle. The greatest and best evidence of a man's success, is to know that he is "approved of God." This does not always argue that all that a man does is approved of men, for to man is ascribed the fact that he errs, while of God it is said, that He forgives. Here is an old adage, that will not come amiss: "He who thinks that he never makes any mistakes, never corrects his errors."



REV. J. WEAVER, D. D.

The Conference of 1869 convened near Woodland, Yolo County, on the sixteenth of September. Bishop J. Weaver, presiding.

James Harrow and G. C. Starr, were received into the Conference during this session.

A CHINESE MISSION CONTEMPLATED.

The Conference adopted a lengthy report looking to the speedy establish-

ment of a Chinese Mission in this State; they pledged themselves to co-operate with the Board of Missions in any and every effort they might make to open one among them. The Conference also appointed Wm. Dresser, N. Hubbard, and J. Dollarhide, a committee to aid the Board in locating the mission.

The demand for men and means to successfully keep up the various appointments in the Conference territory, was much agitated, and resulted in the adoption of a resolution asking the Church in the East to help in men and means to sustain them. The Bishop was also urged to intercede for them. Reader, take a look at the extensive fields of labor, and then look at the few names enrolled, and the exhausted treasury, and your heart will beat with kindred emotions. Let us view the report on finance in its appropriations to the various fields of labor: Humboldt District, \$50; Presiding Elder collections in the district for the entire year, was \$152; now add the appropriation, and the whole salary of the Elder is only \$202. Take Sacramento Valley District: the appropriation was only \$30; Presiding Elder collections, \$108, making a total of \$138, while the average support of the pastor was less than \$200 during the year. Shall we say of these men, that they were inclined to beg? We say, no. "Thou shalt not muzzle the ox that treadeth out the corn." "But," says one, "some preachers did not serve the cause faithfully." Very well. But what have they to say concerning those who gave all of their time to the work? What excuse is there for not supporting them? The people of California are characterized as a liberal people, and there are many among them who have given largely, while others have withheld

their support under circumstances, when they should have followed the noble example of their liberal brethren. One more explanation is due the people, and the writer will not have discharged his whole duty until it is stated. It is this: The people want to be assured that the preacher has the cause of the Lord at heart; that it is to him above all other causes; that he is not following the ministerial call to make it pay, but to glorify God by saving souls. He must not allow any fond desires to grow up about him, that will cause him to think more about the things of to-morrow, "of what he shall eat, or what he shall drink, or where withal he shall be clothed," than about the results of his high calling.

If the pleadings of the people of the Conference from the Bishop to the few could have prevailed anything at that time, the work might again have grown speedily, and spread out until all of the territory then unoccupied, and to which the Church was invited, would have resounded with praise, prayer, and song long ere this, and we might now be writing such a history of it as is not paralleled in mission work in this Church. The preachers went out from the Conference of 1869 with a determination, by the grace of God, to double their diligence, and occupy the outposts and regular fields until their ranks could be strengthened and regular pastorates established. Rev. C. W. Gillett was elected Presiding Elder of Humboldt District; J. Ackerson went to Humboldt Circuit; T. S. Jakeway to Clear Lake Mission; R. B. Harris to Long Valley; Wm. Dresser to Russian River, and J. B. Hamilton to Arcata Mission.

Rev. J. W. Harrow was elected Presiding Elder of Sacramento District. J. Dollarhide went to Feather River Cir-

cut; Geo. C. Starr to Monument; N. W. Harrow to Stockton Mission, and James Harrow to San Joaquin Mission.

Bishop Weaver's remarks to the brethren of the Conference were full of power, and gave them great courage and strength. The occasion of the Conference is still referred to at Woodland as one of rare occurrence.

The Conference passed a resolution that they were satisfied with the plan of yearly visits from the Bishops. They thought that the influence of these men would be felt among the people for years to come. They were not mistaken in this. The executive ability and the pathetic appeals of Dr. Weaver still leave their impress upon the people who heard

him here. Bishop Glossbrenner's paternal tenderness and deep piety are often referred to with pleasure and profit. Dr. Edwards, that inimitable orator and fine Church officer, started a wave here that will continue to roll until its silvery spray falls upon the very rocks of eternity, while the descriptive powers of Bishop Dixon served to place California in its true light. The visit also of Rev. D. K. Flickinger, our Missionary Secretary, gave the missionary society a reputation here that it could not have received by years of drilling at a distance. A resident Bishop has now become a necessity, and proves a blessing to the work on the entire coast.

CHAPTER VI.

BISHOP GLOSSBRENNER next visited the Conferences on the coast. California Conference was held in the School House in Alexander Valley, May 12th, 1870. About one half of the Conference members were absent. Business was promptly attended to, and several reports adopted upon matters of vital importance.

The brethren pressed the matter of help from the parent board, as being an immediate necessity. They desired to enter the various fields that were without a supply. It is a matter of observation here, that the Conference had but a very few men whose names can be found among those present at each annual Conference. One gathering would find quite a large number of ministers present, while at the next, but one half of the whole number would be on hand. Then upon further examination, we find that at one Conference certain brethren would be present, and at the very next they would

be absent, and the former absentees would be on hand to answer to their names. These changes caused it to become exceedingly difficult to give permanency to the work, and carry into execution the various projects of the Conference. Their appeal for help became in a measure fruitless until some years later. Now, that we may be understood in the above, and that the parent Board of Missions be not blamed for not having the cause at heart, a word of explanation will be of some service.

Twenty-one years of our history as a people had then already passed, and twelve years of this time had been expended in organized work. Nine Annual Conferences had already been held, and hundreds of souls converted and added to the Church, and still with all of this, the friends of the cause here felt that they lacked permanency in their various enterprises, in order to give the Church certain and positive power with those with whom they had

to do. The lack was not in men, but in their absenting themselves from some of the most important meetings of the Church. Nor was it in ability, for there were both the sons of "thunder," and of "consolation" among them. They had able men, and some excellent financiers, both ministers and laymen, but the former were in many instances inactive, neglecting the Church and following secular pursuits to sustain a livelihood. The fact is, that many were not sufficiently interested in their own resolutions and plans to aid in carrying them out. It will be seen that the absence of that indispensable auxiliary, continuity, will paralyze any enterprise, the success of which depends upon continuous and uninterrupted efforts. It is not wholly proper to say that there was no cause for this decline, and in the preceding chapter, the writer has already given some reasons why some were non-committalists upon the itinerancy in the Conference. Other reasons might be adduced, but we are admonished to be guarded, and say only what may be necessary to bring the spirit of the facts in the case to the surface.

The Board of Missions may have been slack concerning promises in the early days of the work, as was shown by Bro. Sloane in a communication to a friend in the East, and there may have been indications later, that they might have aided the work more than they did, but it is due the Board to say that they had not only our wants to look after, but it also become them to look well to the use their money was put to, and the utility of the time of those to whose support it went. We have tried to write around this matter—to evade

it, but are not clear so to do, and hence to give a better idea of how the matter was viewed by some of the friends of the Church here, will give a resolution passed at one of the Conference sessions. Here it is:

"Conference decided that in the future they would not pay out missionary money to any missionary until it was known to them that he had put in his full time; and that the Branch Secretary be authorized to give an order upon the Treasurer to pay the missionary in the proportion of the time employed as ascertained by the Presiding Elder." The parent Board of Missions also watched the Conference with more than careless scrutiny. At the General Conference in 1873, in the Missionary Secretary's report the following appears: "California Mission Conference has seemingly not made any progress, and yet it is in a better condition now than for two or three years past, and with a supply of efficient laborers would succeed well. Strange as it may seem, it is more difficult to secure laborers for California than any field we occupy, Africa not excepted."

At the meeting of the Board in 1874, the California interests were not forgotten. They were disappointed in that not more was done, and saw that the only hope for this Conference was to send out men from the East who would go to this field and labor earnestly for the Lord. There were a few faithful, earnest men here then who needed encouragement, and we are glad to note that they were greatly helped as will be seen when we reach that period of the history.

A single glance at the figures here will show that the parent Board acted nobly toward us.

MONEY PAID CALIFORNIA MISSION CONFERENCE SINCE 1859.

Money paid in 1859.....	\$ 50 00
Money paid in 1863.....	151 00
Money paid in 1864.....	800 00
Money paid in 1865.....	400 00
Money paid in 1866.....	400 00
Money paid in 1867.....	293 61
Money paid in 1868.....	410 95
Money paid in 1869.....	405 20
Money paid in 1870.....	338 20
Money paid in 1871.....	774 89
Money paid in 1872.....	800 00
Money paid in 1873.....	200 00
Money paid in 1874.....	424 50
Money paid in 1875.....	442 06
Money paid in 1876.....	746 05
Money paid in 1877.....	857 57
Money paid in 1878.....	880 00
Money paid ending May, 1879.	1094 44

Making a grand total of.....\$9,468 47

But besides this, the Board paid the traveling expenses of quite a number of missionaries to the coast, making several thousand dollars additional expense. We are not forming too high an estimate of the money spent by the Board for this Conference to say that the sum will reach *twelve thousand dollars*. The parent Board has had a heart to work, and if in some instances they did not immediately respond, they had burdens to bear and difficulties to overcome that accounts for it all. May God bless the thousands who manifested deep concern for this mission, and may He abundantly pardon those at whose hands this great field was allowed to wither and in places die for want of labor that was in their power to give.

"The fault is mine," the guilty cry;
 'Twas their neglect that made them die.

The Bishop was himself a member of the Board of Missions, and had an excellent opportunity of seeing the real need in the Conference, and presenting the matter to the Board. The report of the Committee on Missions at the Annual Conference in 1870 was timely, an item of which we give to show that what has

been said above may not appear to have been surmised, but at least inferred. The item reads:

"*Resolved*, That while we are thankful for what assistance the Board has rendered us in the past, we are fully satisfied that unless they strengthen this weak Conference with additional men and means, we shall fail to occupy the promising fields that are now opening up before us in various parts of this State; we, therefore, earnestly request the Board to send us help as soon as possible."

The Conference was somewhat unfortunate in losing some of their best men. The reader has already noticed the lack of the proper men and enough of them to man the work from the very beginning. The death of Revs. John Dollarhide and Nelson Hubbard gave the brethren occasion to feel that pain that can only be brought upon the human heart when their sympathies and personal attachments are called out.

The Conference of '70 passed a resolution upon their lives and characters that bears the marks of true appreciation, also words of sympathy and condolence to the families bereft of their loved ones. Sad as the picture may have been to those who viewed it then, it is not sad now to look back to that time and to those places, for they are but marks of God's dealings toward us. They are the river banks from which, like Elisha, we can view the chariots bearing away those whom the Lord loves. California seems sacred with triumphant songs and glorious testimonies on the very margin of the tomb—yea, the vestibule of heaven. We often say, "Not lost, but gone before." It is a matter of fact that there are some of the servants of God, who, although they slew many by and through their lives, also, like Sampson, slew some by

their death; and even more, their words are still ringing out, and by them they are continuing to speak, and souls are thus being brought to Christ.

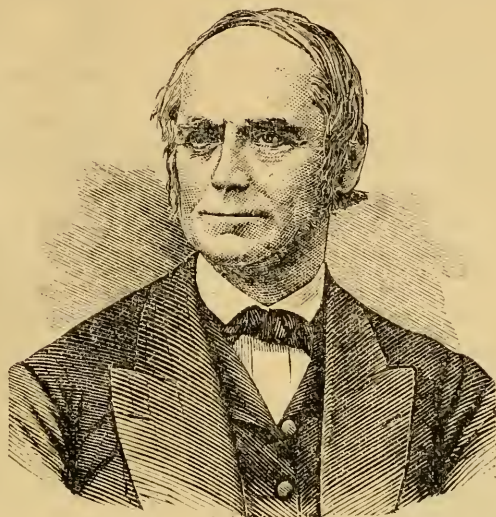
But we pass on to the success of the work. All business matters of the past were looked up, accounts audited, and settlements made with all of the missionaries, and directions given for the future, when the brethren again felt that if help would now come and take hold upon the work they would bring up an unprecedented report at the Conference of '71. The Bishop made to himself many warm friends, and by it gave the Church prestige and power for good that has greatly honored God. After the many excellent reports of the committees upon living items of interest, and after the work for the year before them was all properly organized and the basis fixed from which to mark the advance, the Conference of 1870 adjourned with feeling of great interest.

The Conference of 1871 was like an oasis in the desert. It convened at Woodbridge, California, on the fifth of May. Bishop D. Edwards, presided. Rev. T. S. Jakeway was reported deceased. Boulware, Allen, Musselman, and Hamilton, were absent. There were twelve members present, viz: J. Ackerson, Wm. Dresser, G. C. Starr, J. W. Harrow, James Harrow, N. W. Harrow, E. Harrow, C. W. Gillett, David Eby, E. H. Curtis, and J. L. Field, and E. Dewitt, who had just arrived from the East.

Numerous committees were appointed by the Bishop, embracing the subjects of devotion, applicants, ordination, boundaries, finance, Sabbath schools, publish-

ing interests, memoirs, reading, and Church building fund.

Difficulties existing among members of the Conference were submitted to committees, and finally adjusted. Wm. Dresser was located one year by the Conference. Rev. T. S. Jakeway, the deceased brother, was very highly appreciated



BISHOP J. J. GLOSSBRENNER.

as expressed in the resolution of the Conference.

The various committees brought in reports full of interest. The Boundary Committee submitted the following: "That we have two Presiding Elder districts, the Humboldt and the Sacramento. Long Valley and Clear Lake Missions, be called Clear Lake Mission. Russian River remain as it is. That Monument Mission be formed into two missions, with Cache Creek as the dividing line; that the north mission be called Fairview, and the south mission be called Monument, and that Lincoln appointment be detached from Monument Mission. That Roseville Mission remain as it is. Stockton Mission to add Cooks' Bar. Paradise Mission, no change. San Joaquin Mission, no change."

The report was finally amended so as to say that Clear Lake and Russian River, be called Clear Lake Mission.

Rev. J. L. Field was elected Presiding

Elder, and placed on Sacramento District, which gave him the supervision of all of the territory, except Humboldt County. C. W. Gillett was appointed to Humboldt District, and E. Dewitt to Humboldt Circuit.

The remainder of the preachers were stationed as follows:

Clear Lake Mission, J. W. and N. W. Harrow; Feather River Mission, E. Harrow; Monument Mission, J. L. Field; Fairview Mission, J. Ackerson; Stockton Mission, G. C. Starr; Paradise Mission, J. Watt.

Take a view of the work and workers again. There were troubles existing in those days. Deep and fresh wounds in human hearts; affinity all gone. Stand-committees on grievances became a necessity. Harsh words and unkind feelings existed. Alienations and extreme indifference were common among them, and in not a few cases, the most rigid measures had to be resorted to, in order to preserve the dignity of the Conference. Such was the state of feeling when Field and Dewitt came to the Conference. And had not Bishop Edwards demanded a close examination into causes and inconsistencies existing in a variety of quarters, the work would have suffered very extensively. We still find those who once were way marks in the Church, but have gone to their former house. They went out in many instances because their burdens were greater than they could bear. They loved the Church and regard it still; others waxed cold and left the Church, to seek subterfuge among those of whom they were.

Dr. Edwards was a strong man and a good disciplinarian. He referred the troubles among brethren back to their source for adjustment, and taught that the Annual Conference could not attend to any work that was not their prop-

erty. This was the entering wedge of harmony in the Conference, although it was not secured until some years later.



DR. DAVID EDWARDS.

The writer anticipates that it will be painful to some to hear these things, but in justice to brethren whom he loves and whose labors we all regard, it ought to have a place. There were a few hard working, self sacrificing itinerants here to whom we are indebted, and feel like paying it; and besides there are laymen still among us who have listened to the groans of the wounded and craved an opportunity to assist in burying the dead, to whom we owe this word of explanation. Of whatever service Lay Delegation may now be, we are quite sure that at that time it would have implicated the whole society in this State. The laity held the foundations while these sad, heart-rending strifes were sweeping like a tornado over the heads of our people. Some of the poor weary itinerants of those days often point us out the homes of their friends in the laity and say, "Had it not been for them I do not know what would

have become of me and my family. God bless them ten thousand times for their kindness!" It is due them that the causes of the decline of this missionary field be placed where it belongs. Had this been the end of these troubles we could have remained silent, but they continued.

Once more the brethren started out upon the work. Their field is a difficult one. It had had so many reverses that confidence was almost gone. The death of Brother Jakeway also saddened their hearts. He was a power among them—a nobleman indeed. A member of the Conference said of him: "He was faithful as a Christian minister to his God and to the Church. He was meek and resigned and fully trusted in the Saviour during his extreme affliction." The following obituary was also presented:

Inasmuch as God has seen fit in his kind providence to take from our midst our beloved brother, Rev. T. S. Jakeway; therefore,

Resolved, That while we as a Conference deeply mourn our loss, and deeply sympathize with the bereaved family, yet we meekly bow in submission and say, "Thy will be done." And pray on

the account of this and other bereavements that God will raise up other soldiers of the cross in our midst.

How sad their annual gatherings must have been to some. Sloane had gone to the silent land. Also Dollarhide and Hubbard, and now Brother Jakeway, while others of their former members were engaged in other pursuits besides their calling to preach the Gospel of the Son of God, and still others requesting that their names be removed from the roll.

HEROISM AND VICTORY.

Had they but stood the battle's rage
And raised their banners high;
Had they but held the foes engaged
Till victory was nigh—
Yea, had they stood like heroes brave,
With all their armor on,
Rejoiced the call a soul to save,
And knew a victory won.

Had they like warriors dealt the blow,
And gave the battle cry,
They could have conquered every foe,
Who dared their cause defy.
Although hunger oft should come,
And nakedness abide;
For God's supplies there is no room,
The naked He will hide.

Had they but caught the martyr's zeal,
And heard his dying moan,
His words would make the hardest feel
The last great words of Sloane.
Yea, had they entered every field
To which the conquest drew,
The foe to-day the ground would yield,
And we would strength renew.

CHAPTER VII.

WE shall devote this chapter to a variety of reminiscences from the "early days" to the close of the history. We do this in order to avoid a too frequent interspersing in the various chapters of some very interesting events that transpired among the itinerants. The "border ruffians," as they were here called, were often more mindful of religious duties than one would have supposed. They were very wicked, and in their vices and crimes completely disregarded God, but the presence of a good

man often produced such a wonderful effect upon them that they became deeply convicted of their sins, and expressed their desires to become better men. Sometimes, however, whisky would give commands that had to be obeyed, and some of its slaves would venture beyond all bounds of reason. Upon one occasion one of our preachers made an announcement that he would preach in a barroom in one of the mining towns, there being no other place that could be secured. The Bible and hymn book were laid upon the stand whereon such sacred

treasures had never lain before, but about which gamblers often met to defraud each other, and either win or lose hard earned "dust." The saloonkeeper was an Irishman, but had some degree of respect for a minister; but in the rear of his saloon there were apartments arranged for card playing, and from one of these there came a man about the time the services were to commence, and took the Bible from the stand and laid down a deck of cards. This was somewhat embarrassing for the preacher. He might have used them in a practical sermon upon picture life, and related the story of the Queen of the South, or of the King of Babylon, etc., until he had exhausted the contents of the strange volume before him, but it was otherwise arranged. The saloonkeeper took the rude fellow by the arm and led him hurriedly to the door, where he disposed of him in a way peculiar to those days, and then turning to the preacher with an authoritative look, said: "Now, sir, ye's ken go right along, and I'll see to it that there's order kipt." There was no more trouble.

Money was no object with them at all. If they liked the preacher they would give him quite a nugget. Their liberality did not grow out of the flush condition of things so much, perhaps, as it did out of their utter disregard for the glittering treasure. What did they care whether they had a thousand dollars or but one? They gambled and drank until it was all gone, and then frequently, with swollen eyes, a bruised nose, and blood clodded lips, would start again only to try their hands for another "raise" from the "bedrock."

Slang phrases were quite common among the miners. It was difficult for some of them to talk without using more or less of this pseudo language. It is

related that in one of the towns a very prominent saloonkeeper had died, and that the "boys" made arrangements to give him a religious funeral service. One of them was to get the coffin, others to dig the grave, and still others to attend to securing pall bearers and a Gospel minister to perform the solemn funeral rites of their departed saloonist. But now came the task, who shall go for the minister? The man of God lived in the other end of the town, just across the street from the church. None of the "boys" had ever attended his church, and felt that to secure his service was a more solemn thing than the event of death itself. Finally one of them—"a fine chap"—said he would go. To use slang phrases now would not do; he must talk "a straight deal." Hear him as he gives notice by a heavy thump that there is some one at the door of the preacher's residence. The door opens, and the messenger says to the man of the house, "Good morning, boss. Are you the duck that runs the Gospel mill just over the way?" "What is that you asked?" said the minister. The messenger was confused, and said, "Excuse me, pard; I'll try another deal. Are you the chief clerk of the doxology works over the way?" "I am sure I do not understand you," said the minister. "Well, I will try another deal, pard. J——, the saloon boss down town, died again, and I hev come up to get you to help to plant him. I'll just tell you, bottom dollar, what I want. I want to get a Gospel sharp." "It is a parson, I think, you want to get," said the minister. "You struck the lead, boss. A parson; that's the kind of a chap I want to get." The occasion was an impressive one, and from it there sprang up an interest that resulted in the conversion of quite a number of the "roughs," and the messenger

who came for the parson became one of the leading ones among the number converted. We may be encouraged that often the most wretched and degraded ones first accept proffered mercy, while many who claim to be moral men stand back and hinder the cause of God. Selfish morality is indeed a poor, sickly creature, that always refuses the tonic it ought to take.

There were tricksters among the people in those days, and many are the men who were deceived by them. The most renowned swindlers of the world came to California in the early days and set up their gambling cabs in the mining towns, and by their unholy cunning heaped unto themselves other men's hard earned money. Society, also, was exceedingly corrupt. The uncivilized Indian and Mexican roamed promiscuously. Women, the intuitive civilizers of men were not to be seen, except in a few cases, and to her shame, often of an abandoned character. Above forty nationalities were represented among the immigrants. Imagine what a motley crowd. There were Jews who for the sake of business did not keep the "seventh day," and because of unbelief, disregarded the "first day of the week." The Mongrels of the country were Catholics, and were not even civilized, much less Christianized. Their influence was pernicious. They are the fruits of the early Spanish missions established here, of which we have already spoken. The Indian in his nude state only learned that those who should have taught them of the "Living Spirit" were laying plans to contract the ruin of their families and spread vice and immorality all over and throughout their camps. They did not know that they were naked until the white man—O, shame to his race!—

violated the rules of chastity that God implanted in the breasts of his creatures. The Church had a hard struggle, and has made but little advance in the direction of reforming them in these things.

But there were men here from France with their aristocratic ideas of a bivouac and their utter ignorance of vital godliness. The Irishman was represented with wit and whisky blended to aid each other in their work of mischief. The German with his lager and Sabbath desecration. John Chinaman with his paper Josh and pasteboard "Schin" had a place here. The different classes made marks peculiar to their kind. Society was all mixed up. It was a kind of an amalgamated mass of conglomerated entities, with here and there a tangible preceptor. Some lived only to eke out a miserable existence; others to enjoy themselves in feeding upon the surplus of frugality and economy; while still others lay concealed to rob their fellows, and, to evade detection, slay the poor victim and hide him in some unfrequented canyon. In 1864, Bishop D. Shuck and wife were stopped by highwaymen, and their goods taken from them. Brother and sister S. have favored us with the following very interesting account of the whole affair:

HIGHWAYMEN ATTACK BISHOP SHUCK AND WIFE.

On the 27th day of October, 1864, at dark, while pursuing our journey, about six miles from Oroville, we were attacked by two highway robbers who met us in the way. As we were moving along slowly, one of them seized my right hand, at the same time presenting his revolver to my breast, demanding "my money or my life." I gave him what change I had in my pocket. Then he

demanding my revolver. I informed him that I did not carry a revolver. After he searched me and satisfied himself that I told the truth, he ordered me out of the buggy, tied my arms with a rope, and ordered me forward to the side of my horse. Then the other man led the horse about one hundred yards from the road into a basin—the one in charge of me all the time holding his revolver cocked near my breast. When at a safe distance from the main road my wife was ordered to get out of the buggy, and was thoroughly searched for money. The trunk was broken open and all the good clothing was taken out of it. The satchels were taken out of the buggy, broken open, and all valuables taken out of them. My person was searched, and my gold watch and pocket knife taken—in all, they robbed us in value of more than one hundred dollars. When they were fully satisfied that they had gotten all that was worth taking, they loosed my arms, ordered us into the buggy, and ordered me with an oath to drive towards Oroville. With the Butte Mountains to guide us in our course, we soon rounded into the main road again, and between nine and ten o'clock we arrived at Father Boulware's, where we received a hearty welcome. Sixty miles' travel this day, robbed of all our good clothing and of our money, except of a five dollar greenback, worth two dollars, closed a tour of more than fifteen hundred miles in my own conveyance, in wearisome journeyings and arduous official and ministerial labors in the cause of the Divine Master. Thanks be to God for his sustaining grace.

D. AND H. B. SHUCK.

BURNEYVILLE, March 19th, 1879.

REV. H. J. BECKER—DEAR BROTHER: This sketch is one of the most memorable days of my itinerant life and is at your disposal. If you think you can use it in any way to the glory of God and the good of others, do so.

Yours, fraternally,

D. SHUCK.

Several of our brethren also had very narrow escapes from the Indians. Rev. C. W. Gillett had frequently to travel at night to evade the poisoned arrows of the savages. Rev. A. Musselman came nearly being shot by an Indian at Cape Mendocino, while on his way to his appointments. The missile of death came near him, but passed by.

It is worthy to note that many of these wild men of the woods became religious, and lead, and are still leading pious and devoted lives. Rev. J. L. Field preached to the "diggers" at Upper Lake several years ago. This was done through an interpreter. In reply to the question by Bro. Field where the Indian went at death, they said, "Indian, he keep gude, he go in the sky; but if him no gude, he go in the ground." This shows that they have a sense of right and wrong, and that morals are of value to them. These Indians say, "white man he learn us to do bad—play cards and gamble; he, he, like white man, like Indian." Our Conference took steps one year ago to labor among these Indians.

We wish now to answer oft repeated questions, hoping that the eyes of some one concerned will fall upon them. The questions are asked by letters from people in the East concerning lost, or missing loved ones. A mother inquires for her son; a sister for her brother, and often wives for their long absent

husbands. We received a letter lately making inquiry for a husband who had been away for twenty years. The wife wrote with all of the warmth and tenderness of a young bride. We can but say to these anticipating ones, that there are so many things in the early history of this State, that cannot here be explained, but would aid them in concluding the result were they known to them. There were many killed by accident, and very many were waylaid and murdered for their money. Some time since in passing a burial ground in one of the old mining towns, I saw under the clustering shades of some trees at the entrance of the yard, the inscription "MEMENTO MORI." Let that be the answer. Let all "remember death."

Popular amusements are cursing society here, and especially the churches. The Church is too much like the world. They argue that they must be lenient to win the world, but the world wins every time. They are making strong inroads upon the Church, and will soon destroy what little power yet remains. "Parties and festivals, concerts and vocal exercises," are the go, while God's cause is languishing. We have before us a letter received in Sacramento while pastor there to come to one of these soul-destroying, life-crushing, church-deseccrating entertainments. We have quite a lot of invitation cards to these irreligious gatherings but never went. We have had nothing of the kind in our church, and we hope never will have. God's house is a house of prayer and not a place to traffic in sinful practices.

The lodge question should receive a more explicit review than it has had in the first chapter of this history. We are aware that it is a delicate question,

and the friends of the lodge would rather that we remain silent. But inasmuch as they will "not interfere with religion," it becomes the Church to interfere with her members who are not held under religious restraint in the lodge. Men ought to be religiously amenable somewhere, and if the lodge refuses to attend to that duty, let the Church step out upon the platform of restraint and mete out the law and the Gospel to her adherents. Brother Sloane wrote soon after he came here (1859) that there were many obstacles in the way of success to the Church here, but the most difficult one was secret societies. Whenever society goes so far as to take the sacred Bible into their organic union, and even employ emblems from the word of the Lord, and yet when one desires to speak of the religion of Christ, he interferes with the institution, and is informed that he must not talk the sentiments of the Bible in the lodge, then I ask, may not we advocate the teachings of the good old Book of books? Yea, verily, and we shall see well to it that it is done. The following extract shows that the Church that tolerates this social amalgamation is in danger of becoming corrupted by wicked and infamous men:

Some time ago the French Masons renounced the Deity in all Masonic rites. English and American Masons protested against the non-recognition of the Deity by the French lodges, and refused fellowship with them. The Masons of France are about to invite their Anglo-Saxon brethren to meet them at Paris and reconsider their action. If the Anglo-Saxon Masons persist in their resolution, or refuse to attend the meeting, then the French Masons will set up for themselves, and establish rival lodges in England, America, and elsewhere.

Shall the Church of the Lord Jesus tolerate an institution that disregards the Deity. There are indeed many in American lodges who disbelieve in God, and who are ready to join their French brethren

ren in the utter exclusion of the Supreme Being. They, in fact, have already excluded Christ, and need not stoop to include the "Holy Trinity." The extract below shows that they recognize God by no greater titles proper than those applied to the officers of the lodge, and that they do send men to the "Celestial Lodge above." They exclude the *only* name by which we can be saved, and yet remove from their earthly lodge to the lodge above those who are brought into the temple.

"WHEREAS, It has pleased the Supreme Grand Master in His All Wise dispensation to remove, by death, from his place in this Lodge and his sphere of usefulness here below to that Celestial Lodge above where the weary are at rest, our much beloved brother and co-worker, George Henry Krause, therefore," etc.

Shall the Church become brother-in-law to such a society? No! with hereulean emphasis. NO! NEVER!! Yet with all of this the U. B. Church is assailed for excluding from her pales those who do these things. The "jewel" (a silent tongue) of Masonry frequently tears loose and spends its strength in slang shot and virulence upon those who cry for "separation from the ungodly." Shall we allow this social polygamy by the Church and the lodge? Shall we allow those who promise to be "true to the bride and to her only," join themselves to another even more binding? "No," is the response of every noble and generous heart, "we must be a 'separate people.'" Let it be known that the United Brethren in Christ are not alone in this reform. Every Christian denomination of which we have any knowledge has representative men who publicly proclaim against the lodge, and some of whom have themselves belonged to different secret orders. Also, quite a number of churches have excluded secret society members from church fellowship.

Notice the insults that are heaped upon

the people of God while they are "earnestly contending for the faith once delivered unto the saints." One year ago, when the writer was taking up the regular Sabbath contribution in Sacramento City, some one threw into the hat the enormous sum of ten cents—just one dime. Turn it over, will you, and see the other side. Here we have it.



Remember now to "square" your lives by it. I ask, what mean these compasses that encompass the comers thereto?

But see here. Look at this horrible looking thing—a compliment to Rev. D. D. Hart, our present city pastor.



This is a representative of the effects of Prussic acid. The state of this poor wretch may have been brought about by the illegitimate extra-judicial act of the lodge, for their oaths require life in case of the violation of the Masonic obligation. This graveyard messenger was put in the hat for Brother Hart in the city a few months ago. It is a good *label* to put on a poison bottle, but a very personal *libel* to put in a man's hat and upon a man's character. Why not throw in the emblem of the lamb, or of the olive branch, or the dove? Ah! They used the fittest emblem in the lodge to remind him that he "must die"—be "brought to the dust."

The United Brethren in Christ are firm and sanguine in their convictions as to this wicked institution. Her ministry are to-day true to the man, and just so long as the lodge arrays itself against the Church of the living God, just so long will they stand for the right.

We here give a letter to the *Sacramento Bee* that meets our approval, and will, we trust, become more and more agitated until its suggestions are heeded.

NEWARK, Sierra County,
November 27th, 1878.)

EDITORS BEE: It seems strange, after all that has been said about ridding the State of the Chinese, that nothing in that direction can be effected by legislation. Allow me to state briefly what, to my mind, would be the first step towards that desired end: it is the total suppression of all secret societies. I say, without fear of contradiction, that it is these societies that keep the Chinese here, and so long as they exist so long will the Chinese remain. Besides there are various reasons why they ought to be suppressed. In the first place, they are of foreign origin and contrary to the spirit of the Constitution of the United States and of this State; next, they are partisan institutions as every honest man will admit, for if they were benevolent, what they outwardly profess to be, they would need no mask nor iron-clad oath in defiance of law to shield them; also they are inimical to the best interests of the State, for they are in opposition to the supreme will of the people, which is the law of the State, and justice cannot be properly administered where such a state of society exists. This partisanship pervades the whole political system from a township office up to that of Governor, but where it is most baneful and most to be feared is in the jury box and on the Bench. It is a well known fact that juries, composed wholly or in part of partisans, are nothing more or less than a farce upon justice, and even the judicial ermine in some instances is not stain-

less. Such a state of things is deplorable and ought not to exist, in my humble opinion. The only secret society there could be any toleration or excuse for in any country is one organized purely and solely for the overthrow of a despotism, but as that cannot be the object here, the sooner these institutions are abolished and society placed upon a broader and purer basis the better, and the Constitutional Convention now assembled will not be doing its duty to the State if it does not insert a clause in the new Constitution prohibiting them; but should it not be inclined to go so far it ought at least change the jury law so that a member of a secret society would be disqualified to serve as juror in criminal cases where a brother member would be on trial and in a civil case where a brother member would be interested; also no member of a secret society ought to be eligible to a Judicial office or to any political office. Should these provisions be carried out, justice would become what it ought to be, not what it is—a mockery.

DANIEL BOLAND.

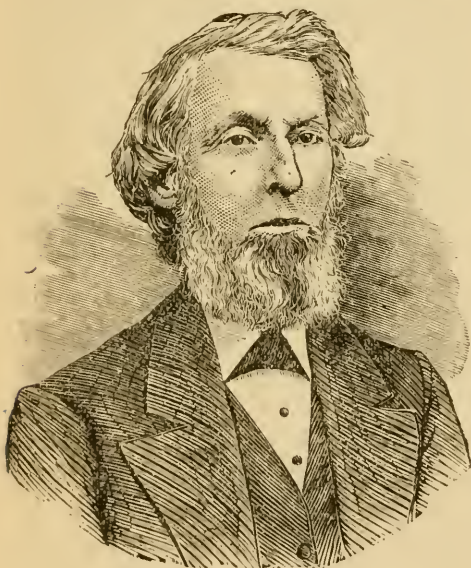
The United Brethren are prospering here, and good men of various churches are throwing off the "iron band" and standing out in the broad light of liberty. May we not appeal to some of the professed followers of Christ to come out of these lodges, and enter the pales of the Church of the living God? Why be bound to an institution that is in opposition to the laws of God, and of the land? "Come thou with us and we will do thee good, for the Lord has spoken good concerning Israel."

CHAPTER VIII.

BISHOP J. DIXON presided at the Conference held at Gridley, in Butte County, in May, 1872. Rev. D. K. Flickinger, our Missionary Secretary, was also present at this session, and Rev. J. H. Young, of the Rock

River Conference, who came with a view of traveling here. Rev. E. Dewitt was received on his transfer, and Rev. J. L. Field, subject to his transfer. Rev. John McBride joined the Annual Conference at this sitting. P. Boulware requested a dismissal from the Church,

which was granted. The various resolutions of the Conference indicated that the work was looking up to better days. The visit also of Bro. Flickinger was of real value to the brethren. They passed a resolution thanking him for his "friendly and timely counsel," and assured him that he had their prayers. It is a remarkable fact that some of our preachers can get off thousand dollar speeches, and pull a fellow up by the leverage power generally employed by the Assessor, until one gives all of his loose cash and solvent credits to keep from loosing his real estate, and then



BISHOP J. DIXON, D. D.

gets right up and offers a kind of a panegyric upon the imperative financial monologue, when if some other person had attempted to take up a penny collection, the people would have demurred and passed judgment upon him and upon the cause he represented without respect to proofs of the legitimacy of his claims and the necessity for his charities. Well, Bro. F. is fortunate as a "tax collector," and always goes away

with the good feelings of the men and women from whom he exacts tithes at the "receipt of custom." Most of the money agents get curses and personal thrusts for their audacity (?) but Bro. F., the fortunate fellow, gets thanks and personal encomiums!

Bishop Dixon rendered very proficient service at this sitting of the Conference, and carried with him the good wishes of the brethren in the ministry.

The report on Missions will give the reader an idea of an ideal report, and let it be remembered that Bro. Flickinger was the Chairman of that committee.

We, your Committee on Missions, submit the following report and recommend its adoption:

First—We are gratified to learn that during the past year there was collected within our bounds thirty-seven cents missionary money to the member, notwithstanding the unfavorable circumstances under which the claims of missions were presented and the collections taken.

Second—We are more than ever commanded that the plan laid down in our Discipline requiring the pastor of a charge to hold a general missionary meeting, and also preach a missionary sermon and appoint a soliciting committee at every appointment, who with himself shall canvass the class and community to solicit funds for missions, should be adopted by all of our itinerants.

Third—We are gratified with our mission in Africa, and shall give it our hearty support.

Fourth—Being a Mission Conference, we will do all we can to increase the contributions of our people to the cause of missions so as to be able with the help of the Board to keep all of our faithful itinerants in the field, and induce others to come to our Conference and become permanent laborers among us.

Now, there, reader you have it. Let us analyze the report. First we have

an expression of gratitude for what good had been done in collecting the small sum of thirty-seven cents per member. Then we have an inference by reference to unfavorable circumstances for the presentation and collecting of the funds. This is followed up by the imperative, thus saith the Discipline. Then comes a citation to the good work in Africa and a pledge of support, which is finally climaxed by a lesson taken from the Golden Rule. We call that a close approximation to the Latin phrase, *Age quod agis, i. e.* "Do what you are doing—finish what you are about."

There were five hundred dollars appropriated to the missions for the ensuing year, and two hundred and ten dollars assessed to the various fields of labor. The appropriation from the parent Board was eight hundred dollars for this year, which gave them considerable liberty to throw out inducements for laborers. They offered to pay their missionaries one half in advance. This was a mistake, and resulted in the loss of some money.

Rev. J. H. Young did not remain here very long, but soon became homesick, and went back to Illinois. It has always been difficult to get men to come here, or stay in the ministry, or in the field long when they did come. There are more at work now than there have been at any previous time since the organization of the Conference in the State. But that many of them are established here is a matter yet in the future. No one stands committed. Flickinger once said that the only way to succeed in a certain territory was to send men into it who wanted to go to heaven from that territory. California is now more permanently established, however, in her church work

than ever before, and will, by the blessings of God, succeed in the future without a doubt.

The Conference of 1873 was to have convened near Woodbridge, but finally, after the members gathered to a camp meeting that was in progress at the time and place of the Conference, they received word that they should omit holding the Conference at the time. Paul said, years ago, what many should heed with profit to-day, viz: "When sinners entice thee, consent thou not." One high in the cause of the Master, fell into a temptation that came very nearly doing mischief, "but God forgave him, seeing he did it ignorantly."

"Do not rashly judge thy brother,
If he stumble in the way;
Life's beset with sore temptation—
He has fallen, and you may.
O! I think it ill becomes us
Thus to judge our brother's case:
Let us wait till we have triumphed,
Standing in the self same place."

There were none of the Bishops here at this time. The preachers, with few exceptions, resumed their respective fields under the district supervision of Bro. Field, the Presiding Elder, and continued to labor for another year. G. C. Starr, however, lost his fidelity to the cause, and after some gross misrepresentations and very unjust and unbecoming actions, left the field to which the committee had assigned him, and refused to refund one hundred dollars money that he had drawn upon condition of rendering good service for it, which thing he never did. The Conference passed an act of censure upon his conduct, and erased his name from the Conference Journal.

Rev. J. L. Field labored very hard during these years. The same may be said of Rev. J. W. Harrow. He is one of the pioneers of the State, and has served the Conference ever since its beginning here.

The Conference of 1874, convened at Woodbridge, San Joaquin County. Bishop D. Edwards presided at this session of the Conference. This was his second trip to the coast, and in the providence of God, the last visit he made to these parts, for the angel of death came to take him away to his home in the beyond. The people still speak of his Sabbath morning sermon as one of the best efforts to which they ever listened. His subject was upon Elijah, the great prophet of God. And when he (Edwards) arrived at the time and place of the approaching chariot, he took his auditors through the sensations that would naturally follow such a scene, until he had them all wrapped in eager expectation, when suddenly the fiery steeds rushed into the scene, and the prophet, leaning forward, leaped into the glowing vehicle and was out of sight. But just at this instant, the Doctor let his handkerchief fall as the mantle of Elijah fell, when the entire audience felt a peculiar realization of the event, such as they had never realized before. Dr. Edward's descriptive powers were great, and served him greatly in impressing the people with the truth. He had the power to shape his theme so that it would appear like a living creature, with eyes, and a mouth, and hands, and feet—a moving, talking, mental or spiritual giant, whose footsteps lingered at the door of your unstanding, until you urged him to enter and take full possession of all you had. This Church may never have another Edwards, but the writer is glad to note that there is an Elisha upon whom "the mantle of Edwards has fallen," and God be praised, the waters are being divided and God's people are crossing in the land of rest. They are

coming nearer the furnace and asking the greater Refiner to purify them, and "cleanse them from all filthiness of the flesh," so that they may be able to "perfect holiness in the fear of the Lord."

But we pass to the Conference and to its deliberations briefly. Rev. Philemon Beck joined the Conference at this sitting. Humboldt and Sacramento districts were consolidated, and the district called California district. Bro. Field was placed on the district. It consisted of seven appointments, with a travel of three thousand miles during the year. But notwithstanding the hardships to be borne, Bro. Field filled his appointments and stood at his post without a failure. He crossed the mountains several times from the Sacramento Valley to the Humboldt work, a distance of two hundred and seventy-five miles, on horseback. One night a mountain panther came near him where he had camped for the night, and kept up a most awful cry for hours. It made the cold chills run over him. His horse shuddered with fear, and sought protection. It was a dangerous place to be in. The wild beasts might have torn him to pieces, but He who sent an angel to close the mouths of the lions in the den at Babylon, was well acquainted with the situation of his servant, and would keep him in safety. "For as the hills are round about Jerusalem, so the angel of the Lord encampeth round about them that fear him."

The year 1874 being the centennial year of our Church, the Conference passed the following appropriate resolution:

WHEREAS, God in his providence has raised up a people known as the United Brethren in Christ—a people who are

willing to bear the Cross for their Master; and

WHEREAS, A. D. 1874 is the year set apart by the General Conference, to be celebrated by the Church as the centennial of our Zion in America; therefore,

Resolved, First—That we hail with joy the centennial year.

Second—That as ministers and people we reconsecrate ourselves, our families, and our property to the Master's cause.

Third—That we will work with greater zeal than ever before for the various interests of the Church, and to advance scriptural holiness among us on this coast, so that we may be able to say ere long that we have sufficiently progressed in the work to assume financial responsibilities, and be no longer dependent on the Parent Board, but bear a part in general with our sister conferences in carrying forward the various enterprises of the Church.

Fourth—That as a Conference, we appoint a committee to draft a programme for a general centenary meeting some time during this Conference session, and that such meetings be held throughout the territory, the same to be announced through the RELIGIOUS TELESCOPE.

Twenty-five years of our history had now elapsed since our people first came to the State and set up their standard here. They had preached the Gospel from the Nevada line on the east, to the Bay of San Francisco on the west; and from near Cape Mendocino on the north, to Tulare on the south. Their itinerants had passed over mountains and plains from the earliest times of the influx to the gold mines in the rich domains that had just fallen into our possession. They thought it a fitting time to give vent to their feelings, and expression to their sentiments upon this occasion.

Reflect a moment, reader. One hundred year of "a great Christian denomination" had passed away. During this

time they had planted themselves firmly in America, and had established missions in West Africa, in Canada, and in Germany. Their cause had assumed mammoth proportions, and was moving on with gigantic power in the aggressive conflict between righteousness and sin. Their peculiar principles were quite averse to the popular views and the socialistic ideas of the people; and in order to maintain themselves and push their cause onward, they must endure like good soldiers the hottest of the fight. Those who are acquainted with this Church to-day will readily understand what we mean by the conflict referred to above. Our Church seeks no other source or inducement to success except the naked merits of the cause itself. Even their auxiliaries are of themselves organic, and are calculated to occupy an indispensable place in the sphere of Christian labor. God has blessed them superabundantly, and is still directing them by his counsel, and through the merits of Jesus's blood will afterwards receive them to glory.

At four o'clock on Sabbath afternoon they held a centenary meeting on the Conference grounds. Rev. E. H. Curtis conducted the opening exercises. This was followed by an address on the Rise and Progress of the United Brethren in Christ by Doctor Edwards. Rev. C. W. Gillett then spoke of the financial features of the Church and their claims upon the people. Rev. J. L. Field then followed. His subject was, "The Necessity for a greater Consecration and Spiritual Interest generally." The exercises were most interesting, and gave the people such an idea of our work and workers as they never had had before. Bishop Edwards spoke at night from the words, "And the veil of the temple was rent in twain from the top to the bottom." The occasion was another one of those where

thunder clouds shot out their missiles of concealed potencies, lighting the pathway from the stellar pavilion on high to the dark abode where it lost itself amidst the confusive rubbish of liturgical superfluities. Mt. Zion was portrayed to the hearer. The grandeur of the "Holiest of the Holy" was described behind that needle wrought veil. Rays of light stole out from the mystic canopy of the temple, while the cry of the infuriated mob as if in muffled tones came from Fort Golgatha and mingled with it, the low sobs of distress from the "daughters of Zion," who were watching their Lord in the bitter agonies of that awful hour, and just when the sun refused to look upon the sight, and the penumbra from the exterior world reached the scene, and while the low whispers of the wor-

shippers was about to die away in the distance, and the priest with the blood of expiation to enter the sanctorum, a death-like silence reigned for a moment, and then with a crash, indescribably awful, but wonderfully grand, the veil of the temple was rent in twain from the top to the bottom. Oh, the power of the mighty Edwards!

The Conference closed to convene at Colusa, in Yolo County, one year hence. Bishop Weaver was expected to be present then, and the great and good work was expected to move on, but we are sorry to have to chronicle that the Conference lacked men to fill the works, and suffered much in consequence of it. Yet amidst it all success has crowned their efforts all along these years.

CHAPTER IX.

THE Conference of 1875 was held at Fairview, Colusa County, about twelve miles west of Colusa City. That Conference settled the question of success in the State with the United Brethren. They saw the necessity of taking hold of the work more vigorously. Bishop Weaver deserves great credit for his manly effort to supply this work with men. He presented the claims of California Conference to the Board in unmistakable terms, and they immediately issued a call for two men. The men came. The Conference of 1875 was a very profitable one. It was at this session that Bro. Weaver received the five twenties in U. S. gold coin. The *Religious Telescope* readers will remember what he said about it. The works recognized by the Conference at that time were Humboldt Circuit, Feather River Mission, the Yolo work,

including Monument, Stockton and Paradise Mission, and the Clear Lake and Tulare Missions.

We shall now briefly glance at the work for the four years of labor since we arrived upon the coast. There were but three men in the itinerancy at this time. Humboldt County was supplied by local preachers, with D. Eby as Presiding Elder, but they were expecting a supply from the parent Board. C. W. Gillett was the Presiding Elder of the south district, embracing the Counties of Tulare, Stanislaus, and San Joaquin, while J. L. Field presided over the remaining territory. The works, with two exceptions, were not supplied. The writer came to the work in August, 1875, and went immediately to Paradise Circuit. The travel around this circuit was one hundred and fifty-six miles. This distance had to be made every two weeks besides the extensive travel

necessary to visit the scattered flock. The circuit was made up of two missions, viz: Stockton and Paradise, and was very weak. They agreed to pay \$300 for the time intervening my arrival and the approaching Annual Conference—eight months. But the Lord blessed the work greatly, and many were added to the Church, and when the time had expired, they had paid \$800 or \$100 per month. The second year they paid \$117 per month. Rev. G. W. Burtner also met with unprecedented success at Humboldt. He reached his field in October, 1875, and remained nearly three years, during which several protracted efforts were held in the church and upon the camp ground that resulted in numerous conversions and a general awakening of the entire community. The year following, Rev. T. J. Bander came to labor among us. During his protracted effort at Monument there were quite a number converted. Rev. A. Musselman, who then lived in the city, and who had been looking about for a location for the Church, secured a place the year preceding the arrival of Bro. Bander to hold a protracted meeting. Rev. J. L. Field and the writer were consequently invited, and held services in the Calvary Baptist Church. In the language of Bro. F. we but add, "this was the entering wedge into the city." Bro. Musselman continued to preach as opportunity offered, and many became attached to us and to the manner in which our ministers dealt out the God given treasures of divine truth. Bro. M. soon made arrangements by the help of the brethren at Monument, and purchased the First Baptist Church property, situated between K and L streets, on Fourth. We came in possession of the property in October, 1877. The Board of Mis-

sions contemplated the city mission for Bro. Bander. But this brother came to the Conference by transfer, and became the property of the Conference, and was employed by them as they thought best. They honored him with the position of Presiding Elder. This, as a matter of course, prevented the Stationing Committee from employing him in the city, as the city work required the whole time of the missionary. But we go back.

The Conference of 1876 was held in Rohnerville, Humboldt County; Bishop Glossbrenner presided. Some of the preachers traveled one thousand miles to reach the place and return home. Bro. Field and J. W. Harrow went on horseback over the Coast Range Mountains at the time, a distance of two hundred and seventy-five miles.

The Bishop took occasion to again correct the error that has been going the rounds that this Church is a branch of the Methodist Episcopal Church, and also that we are opposed to temperance because we hold to the Gospel plan of saving men, and do not allow our members to lock themselves up in an upper room with sentinels at the door to carry on a cause that is open unto all men. There were but few changes made at this Conference besides those already indicated.

The next Conference convened at Burneyville, September 10th, 1877, Bishop N. Castle, presiding. This Conference partook largely of the devotional character, and resulted in awakening the people, and especially the Church. Rev. D. Shuck came among us at this time, which gave us in connection with the traveling preachers then here quite a band of workers. Bro. Burtner entered Eureka City on the Humboldt Bay during the last year of his labors in

the county. The city work has since been considered of such importance as to become a mission station. Bro. John McBride went to Feather River Mission, and Bro. M. Morris, and afterward Bro. C. W. Gillett, had charge of Clear Lake Mission. Bro. Bauder took Yolo Circuit into charge as a supply until the mission on which he was stationed would open more fully. The writer was on the Paradise Circuit, J. W. Harrow on the Tulare work, and Bro. Field Presiding Elder. Large appropriations were made for the ensuing year, and the mission fields very much encouraged. We tried the plan of giving the Presiding Elders a circuit or mission, and a small district, but found that the people were dissatisfied, and two of the Elders mortified with the outcome. It is plain that if the Elder leaves his own work to supply another without having his pulpit occupied, he will not find his flock satisfied; but to mutually exchange with the preacher whose Quarterly Conference he is going to hold, will general prove satisfactory. We will learn to work to a greater advantage after a while. Bishop Castle came among us to remain during the quadrennial term. His coming was indeed a blessing to us at the time. He is a tried man, and is able to serve the Church in any capacity to which they may call him. He is the best logician we ever heard, and in lingual flow is certainly an adept. One hears the calm zephyr playing with the leaflets, or the rolling wave in a calm wind near the seashore, or the boom of the breaker in a storm. Or one can hear the breaking of the rocks, or feel the sensation of aerial motion, as he sends his voice into the foliage, or speaks of the ship of faith in a storm of opposition, or describes the wasting mountain of stone, or follows him as he soars toward some ethereal object

in the impenetrable height. He truly stands in the path trodden by Dr. Edwards, and however personal these sayings may seem, they are nevertheless fully matured and readily apply as applied. Luke, the historian, gives us many incidents in which the workers as well as their work is brought to view. The "Beloved Paul and Barnabas" were the men who had "hazarded their lives for the Lord Jesus."



BISHOP N. CASTLE.

But we pass on. The next Conference convened at Woodbridge, September 11th, 1878. Bishop Castle was with us again. Bro. D. Shuck had been absent from here nine years, but returned to labor again among the United Brethren on the coast. The session at Woodbridge was largely attended, and was of real worth to all who attended it. It was held in the new brick church, built during the pastorate of Bro. Field, and is the neatest church in the Conference. Woodbridge is quite an enterprising place. There are between four and five hundred inhabitants in the village. They

have a beautiful seminary with a flourishing school now in progress, with Prof. D. A. Mobley, a graduate of Hartsville University, Indiana, also of Union Biblical Seminary at Dayton, Ohio, as teacher. They also have an excellent primary school and a High school department. There are four church organizations in the place, viz: The United Brethren in Christ, the Presbyterian, the M. E. Church (south), and the Catholic. These have two edifices: The United Brethren brick church, and the Catholic church. The others worship in a hall. They have preachers and doctors and druggists; capitalists and brokers; telegraph and post office; Wells, Fargo express; regular stage line with daily mail; dress-makers, American and Chinese laundries; barber shop, meat market, carpenter shop, wagon and buggy shop, paint shop, blacksmith shop, harness, and boot and shoe shops, hardware and tin store; a large jewelry establishment, a drug store, two large dry good stores, livery, hotel, and private boarding places, etc., etc. The etc. embrace several licensed nuisances that could not live six months if some citizens of the place and surrounding community did not patronize them.

The Conference appointed a committee of three to prospect with the view of establishing an institution of learning for the Church in California. Our people everywhere are encouraging education. They are erecting schools of learning in all quarters of our Zion. California Conference should not be behind in these things. The reports on education for the last twenty years ought to culminate in something more than reiteration. They will; they must. And if they do not now, the potential is certainly hidden in the low clouds of the indicative. We expect our people to take such an interest with the com-

mittee in the school question as will put the success of the enterprise beyond all doubt of success. The work during the year had made some progress. Several new classes had been added to the Church. The Chinese question was agitated strongly. We have no desire to commit the Church in her views upon this matter, and will therefore not presume to say what they are in the specific sense, but the subject of the education and Christianization of the Chinese claimed our attention at the time. Several of the speakers took occasion to refer to the popular ideas in this State concerning the disposal of the Asiatics among us, but did not propose any plan upon which to secure the equipose of the disturbed state of affairs existing among those who tried to establish the sentiment of the ancients, viz: *Vox populi, vox Dei*—"The voice of the people is the voice of God," as contrasted with those who are subject to the laws that be, and who instead of submitting the matter to State legislation wish to submit it to the Federal Government. In an article that we contemplate publishing in pamphlet form, we have written at large upon this question, viewing it from every side, and placing the Chinese in this country where in the providence of God they are serving a purpose and occupying a place within the "bounds of their habitation." The Conference report urged the speedy evangelization of the Chinese in America.

Indulge us while we give you our experience laboring among the Chinese in Sacramento in 1877-8. We occupied the Fourth street church, which has since been moved to Fourteenth and K streets. After studying their peculiarities several months and getting a *modus operandi*, we ventured to form a mission

school for Chinamen. We formed the acquaintance of quite a number of them, and among them was one Wah Lee, an intelligent fellow. We had him write a notice for us in the language of his countrymen, so that seeing they might understand. He is a translation of it:

CHINAMEN ARE INVITED TO COME HERE EVERY SUNDAY, WHERE AN AMERICAN MAN WILL TEACH THEM TO READ AMERICAN—TO READ IN THE BIBLE. COME EVERY SUNDAY AT 12 O'CLOCK.

The flood of the Winter prevented us from going on with the school. Several Chinamen came to us and inquired about the school, and seemed glad to have an opportunity to learn our language. American people are too hasty with the heathen whom God has placed in their reach; yea, put in their midst, and frequently act so unbecoming as to plainly indicate that they are far below those whom they wish to elevate. Very many of these Chinese have sensibilities that rise as high as those of other people. Their degradation is often the result of the inhuman abuse that they receive at the hands of merciless white men, who use liberty as an occasion of inherent antipathy or unrestrained lust. We praise God that "justice and judgment are the habitation of his throne." He who said, "Ask, and I will give thee the

heathen for thine inheritance, and the uttermost parts of the earth for thy possession," will bring it to pass, even as he has written.

Let it be remarked, that the California Conference favor the speedy Christianization of the Chinese in their midst, and as will be seen in the report unanimously adopted at the last Conference session, that they are now taking steps to commence the work. Men may scoff and frown, and cast their vile epithets at us if they will, but he who allowed the "woman that was a sinner" to kneel at His feet, and bathe them with her tears, will not frown. The day is coming when some who are now proud of their antipathy towards the Asiatic race, would be glad to pick the crumbs from the table that God has prepared for the poor creatures in the presence of their enemies. The time is also certainly approaching when those who are marked as "heathen fanatics," will shine in the galaxy of the redeemed of God, while the proud, and haughty and sneerers, "under whose tongue is the poison of asps," will sink into the very gulf of oblivion, or the cesspool of irrevocable doom. Would that a sheet could be let down from heaven to teach some Peter, that "whoever feareth God and worketh righteousness, is accepted of him."

CHAPTER X.

REV. D. D. HART joined our ranks at the Conference in September, 1878, and was immediately sent to the Sacramento City work, where his labors have been fraught with good. If the reader will now briefly review the work from the beginning, taking notice of the rise and decline of the work, which like the waxing and waning luster of the moon,

has exhibited its every phase, he will be able to see the great work that has been done in the last few years.

But before we give facts in figures, let us glance at the last Annual Conference, held at Upper Lake, Lake County, California. Bishop N. Castle presiding. It commenced on the 27th of August, 1879, and continued four days. All of the itinerants except one, was present at

the last session; and but few of the local preachers were absent. All of the fields of labor were well represented. The business transactions indicated some forethought, and we are quite sure, created some afterthought; but whatever conclusions may have been formed concerning the "plans," one thing is quite plain; *i. e.*, things did not go as expected. Now this is just as it should be, when the expectations are premature. The wise man said, "A man's heart deviseth his way, but the Lord directeth his steps." The following reports should have a place in the history, inasmuch as they show what has been done, and what now exists as a basis for future calculations:

REPORT ON EDUCATION.

WHEREAS, The education of the youth is no longer a matter of contention, and their culture and training is one of the indispensable requisites that accompany the successful men and women of this century; and,

WHEREAS, Our youth are born in a land where art has paved the stadium in which they are to run the race of industry and frugality, and where science has engraved her latest and most accurate developments upon the broad scroll that arches over them, while the literary storehouse of the treasured deposits of centuries is spreading the concurrent events of every age, and more fully of this golden day—a day replete with the rich and finished culture of true genius and of profound scholarship—and,

WHEREAS, An early choice of some useful and profitable avocation of life should be made, and inasmuch as the candidates for the great theater of life in which they are to bear some humble part, are to qualify themselves in that department of the scientific and literary

curriculum of studies best adapted to their sphere; therefore,

Resolved, That this Conference encourage every favorable step in the direction of placing the proper facilities for the training of the young within their reach, and aid them to the extent of their ability to receive the advantages of an education.

Resolved, Second—That we encourage the schools that are in our midst, and especially those of our own or under our auspices, and in such communities as are accessible to our people.

Resolved, Third—That we heartily enter into the school enterprise projected by the committee appointed at the last session of this Conference to prospect with the view of establishing a school in the Conference, and do hereby urge upon the Conference at large, to take hold upon and help to sustain Woodbridge Seminary upon the plan suggested in the report of the committee. We also recommend that the Conference appoint a Board of Trustees consisting of nine to take and fill the place as set forth in the articles of agreement entered into by the committee and the Trustees of the seminary.

REPORT ON PACIFIC TELESCOPE.

We, your Committee on PACIFIC TELESCOPE, would respectfully submit the following report:

We feel that the PACIFIC TELESCOPE has done a good work among us, and regret very much to have it discontinued, for we have been enabled through its telescopic lens to see many things we otherwise would have not been able to see, and feel that we shall miss its friendly visits very much; but after careful investigation, feel that we could not succeed financially at present, at least.

We therefore recommend that the item

of the report on publishing interests referring to the continuation of the *PACIFIC TELESCOPE*, be stricken out.

Resolved, That the earnest and zealous efforts put forth by the editor, Rev. H. J. Becker, in sustaining the paper thus far are commendable, and we hope and pray he may feel that God is in its discontinuance, and hope the time may come in the near future, when the little messenger may make its appearance among us again.

CHINESE MISSION.

Recognizing as we do the Fatherhood of God and the universal Brotherhood of man, and the binding obligation upon Christians to obey the commands of the Master to "preach the Gospel to every creature," and inasmuch as in the providence of God thousands of Chinese are in our country who are strangers and foreigners, living without the light of the Gospel; therefore,

Resolved, First—That we believe it to be the duty of Christians to do what they can to bring these foreigners under the power of the Gospel.

Second—That we as a Church should commence a mission among them as early as practicable.

Third—That the Presiding Elder of Sacramento District and the preacher in charge of Sacramento Mission Station be a committee to prospect with a view of opening a mission among the Chinese here in connection with the Women's Missionary Association of the Church of the United Brethren in Christ.

REPORT ON THE RECOVERY OF THE GRAVE OF REV. ISRAEL SLOANE, SUPPOSED FOR MANY YEARS TO HAVE BEEN LOST.

Rev. J. L. Field and Rev. J. Ackerson recently made search and discovered the grave of the deceased, but dearly beloved brother, Rev. Israel Sloane. Brother

Sloane came to California in 1858, and organized the first class of the United Brethren in Christ in this State on the tenth of December in the same year. His labors were fraught with good in the valley of the Sacramento until 1863, when he was appointed to Humboldt County, where he also labored with great success. In July of the same year he started to Sacramento Valley to look after the interests of the work among the people, but was thrown from a horse at the foot of Cache Creek Mountain, and received injuries that finally proved fatal. He reached Eureka City very much afflicted on the thirtieth of August, and sent for his wife, who reached him in time to see him die and hear his dying words, which were strong appeals for the success of the Church in California. His life and labors have endeared him to the whole Church, but more especially to the people of California. We cherish the memory of so good and so great a man. Our memories linger about his footsteps with sacred fondness.

Your committee recommends that a special committee of one from each Presiding Elder district be appointed to confer with the near relatives of the deceased brother with reference to exhuming the body and conveying it to some desirable place for permanent burial, and for the purpose of erecting a monument to his memory.

H. J. BECKER,

Committee.

REPORT OF THE STATIONING COMMITTEE.

Humboldt District.—H. J. Becker, P. E. Humboldt Circuit, J. L. Field; Mendocino Mission, to be supplied; Eureka Mission Station, H. J. Becker.

Sacramento District.—D. Shuck, P. E. Sacramento Mission Station, D. D. Hart; Yolo Circuit, J. J. Gallagher, by P. E.; assistant, R. Metcalf; Feather River Cir-

cut, C. W. Gillett; Clear Lake Circuit, J. B. Hamilton; Woodbridge Circuit, G. W. Burtner; Stanislaus Circuit, J. McBride; Calaveras Mission, E. Dewitt; Morgan Valley Mission, J. W. Bell.

Tulare District.—T. J. Bauder, P. E. Visalia Mission, C. F. Lane; Madaria Mission, J. W. Harrow; Tulare Mission, T. J. Bauder.

REPORT ON FINANCE.

FIELDS OF LABOR.	Presiding Elder	Conf. Collection	Miss. Assess....	U. B. Seminary	Gen. S. S. Ass...	Church Erect'ns	Appropriations.
HUMBOLDT DISTRICT							
Humboldt Circuit..	\$ 40	\$20	\$40	\$5	\$1	\$5	.....
Eureka Mission St.	40	10	20	2	1	2	\$300
Mendocino Mission	40	5					.....
SACRAMENTO DIST.							
Sacram'to Mis. St.	60	20	25	2	1	2	400
Yolo Circuit	100	25	60	2½	1	5	.....
Clear Lake Circuit.	40	10	20	1	1	1	.....
Feather River Cir..	50	15	30	2	1	2	.....
Woodbridge Cir.....	80	25	50	2	1	2½	.....
Stanislaus Circuit..	80	25	50	2	1	2	.....
Calaveras Mission..	40	10	5	1	1	1	.....
Morgan Valley Mis	32	.....	.....	.....	.....	.....	50
TULARE DISTRICT.							
Tulare Mission.....	50	5	10	1	1	1	100
Visalia Mission.....	50	5	10	1	1	1	100
Madaria Mission...	40	2	5	1	1	1	100

These reports show a great and good work. The Chinese Mission will no doubt be a success. The report on the contemplated monument to the memory of Rev. Israel Sloane, meets with universal approval. It would not be very difficult to secure money for the monument, and at the same time endow a chair in a university in California, to be called the "Sloane Chair." If a man were to go to the different United Brethren Conferences in the United States and in Canada, and make a general appeal to the Church at large in this interest, \$25,000 could be raised in one year; the interest of which, in connection with the tuition, would defray the expenses of the school. While we stand first to suggest it, there are many who would

come to the front ranks with from \$100 to \$1,000 to secure it.

The report on the PACIFIC TELESCOPE was not, we trust, a rash act. It was done at our suggestion. Had we remained in Sacramento Valley, the paper might perhaps have continued. It would be better for Oregon, Walla Walla, and California Conferences, to publish a paper at some convenient point that would serve all of them. The PACIFIC TELESCOPE was an individual enterprise that succeeded beyond the most sanguine expectations of the proprietor. It speaks for itself. It is not dead, nor in a swoon, nor a sleep like Rip Van Winkle, to wake up after a score of years; but has only stepped to one side for a time to gather scrolls and quills, and at some time "in the near future," (see report) rise again, and wear an inked crown.

The statistics of the Conference show that the membership in the last five years has increased in numbers three to one, and the itinerants ten to three. All other interests have equally come up. Our organized works are now all supplied, but there are places contiguous to most every field we now occupy that ought at once to be entered by us.

The Conference elected a Board of Trustees for Woodbridge Seminary, and accepted the report of the Committee on the School Question. The school is open, and the work is going on. The work of educating is perhaps the most difficult thing that can be undertaken, but when once begun will help to keep itself in motion. Professor D. A. Mobley is teaching in the seminary, and is well liked by the students. The entire Conference is better organized for work than they have ever been, and great results are looked for. The higher life is being largely advocated by the preachers. Several of them

have experienced what it is to be cleansed through the blood of the Lamb. Bishop Castle has given new life to the entire coast, and especially to California, in the doctrine of soul health. The "Wonderful Sayings" of his wife in her last days upon earth has done a marvelous work here. Some try to read the tract containing her experience, and have to stop and weep. Others are moved to confession, and still others to earnest inquiry concerning what they must do to be saved. What Sister Sloane (deceased) was to California, Sister Castle was to Oregon. Their spirit and patience are closely allied to each other. Their dying testimony will ever live to light up the dark valley to those who are left to enter its shadows at a later time.

And now, to conclude, we have taken the reader through the "early days" of California, and have led him among the "border ruffians" in the mountains and

in the valleys until the country and the people have become familiar to him. We have set forth the state of society and the endeavors of our preachers to win the people to Christ. The matter and manner of work has also been presented, and the successes and reverses have been noted. Hundreds have gone from this field who are now at rest. Very many of our former members are scattered all over the States and Territories, while amidst the repeated disappointments, among the few classes that are now more permanently established, we have a membership of humble and devoted followers of Jesus, numbering nearly six hundred, with above twenty thousand dollars' worth of property. Our society is generally wealthy and very liberal.

It is the united prayer of the Conference, that the coming year may be the best one in the history of our work in this State. May God grant it. Amen.



YOURS TRULY, H. J. BECKER.

THE CHINESE QUESTION.

BY REV. H. J. BECKER.

THERE is a possibility of standing so close to an object as not to be able to see it so well as when viewed at a greater distance. It is also true that one can stand so far from an object as to become confused in his gaze and be unable to furnish even a true bird's eye view of the scene presented to his vision. The *press* of the East has viewed the Chinese question from too great a distance to catch the various delineations of the question upon their negative plate, and hence bring out a picture that seems to us to be incomplete, while the enraged caricaturists of the Pacific coast have taken too many "side images" into their "eye glasses," and hence have brought out a picture that might receive the approval of a wag as an excellent enigmatical medley or a *phantasmagoria*, but not a good picture of the much agitated Chinese question.

Personal antipathy, also, has greatly interfered with the chemicals and with the engraver's tools in furnishing such a view of the great question as should be placed before the people of the United States, and especially before the law making power. One class view the matter from the standpoint of dollars and cents; another from the standpoint of citizenship; and still another from native inferiority. Others think that the Chinese are a non-analgamating race of people. Then there are those who hold their noses and say *the effluvium of the nasty Mongolian is beyond the power of endurance*. Too bad! But we will compare notes after a little and see about the matter. There is also trouble anticipated from an overwhelming immigration to our shores. In addition to this, they are "heathen;" they have secret tribunals; they disregard their oath in our Courts; they evade punishment justly due them; they traffic in human slaves; they encourage prostitution; they smoke opium, and are a nuisance to the community, an incumbrance to labor, an encouragement to capital, a thorn in the flesh to hoodlums, and an endless burden to those who are trying to save them. These are among the allegations against this strange people.

That some of the "troubled ones" are candid in their convictions we do not in the least doubt, and that some of the anticipated evil results growing out of the question under consideration are about to visit us, we shall not attempt to deny; but the source of the evil and the manner of trying to avoid it we do most emphatically call into question. It is quite evident that the sad state of affairs in certain quarters is the result of our loose civilization rather than of imported corruption, and is found among our people in a proportion quite in advance of the Asiatics among us. If Congress would appoint a committee to investigate some of the evils that are encouraged in this State, and that secure protection through the construction placed upon the common law, they would astonish the world by their announcements. Why pass by this mountain of chronic iniquity, and all at once dart like an Alpine eagle upon some foreign creature that seeks to graze in our "swamp lands," and feed its young upon "rejected claims?" What *bona fide* charges have yet been made against the Chinese that could not be argued with equal force against the immigrants from several of the other nations that are represented here? It is argued that China

has *four hundred millions* of people, and that were they to come to our shores they would crowd us into the sea. Who that has the faintest idea of the percentage of immigration from any nation to ours would make such an assertion? Why not take the case as it really is, and work out the problem by the same rules that should be employed in the solution of kindred questions? Indulge one more question in opening this examination, and then follow us patiently for an answer. Is the present state of society and the low condition of things in general as they now exist in this State the result of the Chinese that are here, or have they largely grown out of the former high prices that were paid as to the labor feature of it, and out of the numerous saloons that hang upon the industries of our people like parasites to suck the sap of our income as fast as it attempts to reach the channels of reproduction; and out of the looseness of spendthrifts and professional hoodlums; and as to its social phase, out of the immoral antecedents placed in full view of the masses and tolerated by some of those who now cry the loudest against these things? But first let us examine a few general propositions.

The necessities of commerce forbid our closing the doors of China and of the United States against the extensive exportations and importations that are now mutually carried on by and between them.

It has ever been a difficult matter to establish commercial relations with nations until a demand for their natural productions was reciprocally established. To do this requires the most intimate social relations that can be made to exist. Where a race antipathy exists between nations their commercial relations cannot long survive. A single glance at our surplus productions that are in demand in China, and upon the other hand, the large imports from China to our shores, will satisfy any candid thinker that there is too much at stake to lose by interfering with the ships upon the high seas whose ballasts are the rich cargoes that feed and clothe the needy of both nations. The more extensive the immigration becomes, the greater will the demand be for the necessities of life. We know that some of our readers will revolt at the very thought of an increase of the Asiatics among us. But wait, reader, wait; if we shall be able to hold your attention a little while right here, you will admit the truth of our statement and the logic of our argument, and rest assured we will help you out on that other matter when we get to it. The difficulty we have with the masses is to get them to hear us through in a single department of this great issue. Let us above all other things be reasonable. If the facts in the case are against us, let us change our views. Why seek to evade the issue at the very threshold of this examination? Now go back, reader; read this entire paragraph again, and keep close with what is presented for your consideration, and we shall not fear that your ship will be stranded or wrecked in the breakers.

Take any nation and shut them up to themselves, preventing commercial intercourse with other nations and the result will be that they will become paralyzed in all of their departments, and make little or no advancement in any of essentials to a nation's prosperity.

The proofs of this statement are numerous upon the face of the history of other nations. The prediction of the prophet Daniel has not yet lost its force, viz: "Many shall run to and fro, and knowledge shall be increased." Commercial intercourse with the nations of the earth is as necessary to the prosperity and welfare of the people as is the right of the elective franchise to the perpetuity and stability of a republican form of government. National affiliation is God's plan of national itineracy, and it is our own firm belief that the Infinite Dispenser of all good seeks by such affiliation to bring about the moral and intellectual equilibrium of the nations of the earth, and that America is the honored storehouse from which if they "hold fast that which they have that no man take their crown," He will dispense the universal blessings of His grace

that will enable the kingdoms and nations of this world to become the kingdoms of His Son forever and ever. Look well to America in prophecy before you raise again your hand against any being whom God has created and endowed with reason and understanding, and by a plain Providence placed at your door that you might give him a cup of cold water in the name of a disciple and receive a disciple's reward.

Shall we violate the claims set forth in the Burlingame Treaty? They have already in part been violated, and China has a right to demand that the matter be adjusted by the United States. It is not the prerogative of the offending party to say how the matter shall be adjusted. Rome and Greece were not careful to respect their treaties with other nations and were stigmatized as being untrue to their most sacred vows. J. Washington Goodspeed says: "*Nations, like individuals, are bound by certain laws which govern and control their relation and conduct toward each other.*"

Mr. Goodspeed further says: "*In this age a nation would be irredeemably disgraced who would willfully outrage or violate a treaty.*"

But the laws regulating the commercial relations existing between the United States and China are not all affected by the treaty. Chinamen came here before the treaty, and would no doubt come were it declared null and void. When our Congress in 1798 declared that all treaties between France and the United States were null and void, they did not bolt the doors of our seaports against ships bringing Frenchmen to America.

The design of the Burlingame treaty was not to open the channels of immigration but to protect Chinamen among us and secure the protection of the Chinese Government over American citizens then resident in China. Their people have not been protected here, as will be seen in the further showing of this question, and in view of the treatment that they are receiving here, we do them a great injustice and bring upon ourselves the disapproval of good men everywhere. The Eastern press is not alone in commenting upon the China question, but men of both brains and morals—men recognized among the most reputable citizens of this State—are in full sympathy with their Eastern brethren in condemning the actions of the pretended reformers among us. Let it be said right here, that there will be visited upon us the displeasure of God if we do not act consistently in this matter. But we pass to our second statement.

The universality of national liberty and the indispensable pursuits of no rest industry are foremost among the inalienable rights of man in all governments whose independence is recognized and declared.

When the fathers of our republic were about to present the facts of the repeated injuries and usurpations of the king of Great Britain to a candid world, they prefaced their allegations by the following statement: "WE HOLD THESE TRUTHS TO BE SELF-EVIDENT, THAT ALL MEN ARE CREATED EQUAL; THAT THEY ARE ENDOWED BY THEIR CREATOR WITH CERTAIN INALIENABLE RIGHTS; THAT AMONG THESE ARE LIFE, LIBERTY, AND THE PURSUITS OF HAPPINESS." For the establishment of this principle they expended their money and hazarded their lives. The story of their patriotism and the justice of their claims have become the ideal of statesmen and the theme of patriotic poets all over the civilized world. Who but a foreigner would to-day question the propriety and reasonableness of the statement above? Every construction that can be placed upon the Constitution of the United States of America by those who love our free institutions and cherish our principles and our liberties only tends to prove that "of every tribe and nation" the oppressed and down-trodden are protected and invited to enjoy with unmolested freedom "life, liberty, and the pursuits of happiness." Some of our national airs, like the ancients' "sweet lyric songs," abound with sentiments that are intended to recall the patriot's achievements

and the provisions of national liberty fresh from the hearts of the first statesmen of our country. Prevent immigration to our shores from China except for commercial purposes, and you at once set bounds to liberty—a liberty, too, if any one choose to call it liberty, that will compare well with the liberty the Romans gave the Jews during the days of Nero and Caligula—that would be liberty environed with a selfishness of the grossest kind. And have you further considered the encouragement(?) offered the Chinese Government in case they accept the proposed amendment to the treaty? The following is the latest that has come to our notice:

“The United States do hereby reserve the right to regulate, restrict, or prevent the immigration of Chinese subjects into the United States except for commercial pursuits; and, reciprocally, the Emperor of China reserves the right to prevent the immigration of citizens of the United States into the Empire of China except for commercial purposes.”

Such is the proposed additional article to the treaty by Congressmen Page and Piper. “Commercial purposes!” Pray tell the bounds and limits of commercial purposes, and after you have cut them down to the narrowest limits possible, then think for one moment of saying to a free-born American citizen, We cannot protect you upon Chinese soil except you are engaged in commercial pursuits! Or think of the Emperor of China sending out a vigilant committee, headed by government detectives, to establish a Chinese inquisition in order to ascertain whether our people came among them to sustain a livelihood by honest industry, the proceeds of which shall be their own, or whether they intended to enter some specified calling that would not take coin from China, except that the products of their toil could be exchanged for American coin or its equivalent. We would suggest that some diplomat look up the Treaty of Santa Fe, and read it to some of the willing legatees before they bear the proposed “additional” to the Emperor of China.

Suppose that Congress succeeds in making the new clause a law, and that China ratifies it, and we proceed accordingly, what will the end of it all be? What will we gain and what will we lose? We ask again what shall we answer when asked why we allow immigration from other nations without restriction, and freely employ immigrants who are as dangerous to our institutions as are Chinamen? Let us take a case to illustrate. Mr. A wants to employ two men to work in his shop or on his farm, who shall he employ? He goes to the labor office and inquires for two men, and immediately two men respond. They are waiting for work—have been out of employment for several weeks, and will be glad to get a job of work now. But the employer asks them several questions, among which are the following: Do you ever get intoxicated? Do you regard the Christian Sabbath? Do you seek to promote the moral, social, and political interests of this State? Does your money aid in building up our various institutions of learning and other institutions necessary to a nation’s prosperity? In nine cases out of ten, what would the answer be? Now let him employ a Chinaman, and what do we hear? To show the inconsistency of some of their strongest arguments, we will give them and our answer in juxtaposition in the following manner:

AGAINST CHINAMEN.

First—Most of the Chinamen have no families here, and can get along without taking work from poor men.

Second—Chinamen are foreign trash, and have no business here to eat up our industries.

Third—Chinamen work for less wages than white men and thus underbid them.

Fourth—Chinamen send millions of dollars to China every year, and the State does not get the benefit of any of their industries.

Fifth—If the Chinese were expelled from the State there would be plenty of work for the laboring classes.

Sixth—They have secret tribunals and disregard their oaths in our Courts.

Seventh—They smoke opium and encourage prostitution, and are a disgrace to civilization.

Eighth—They are heathen—will never become citizens; are inferior to Americans; are filthy, and are dangerous to our principles as a nation, and unless checked, will overrun our country, and model it after the order of Confucius.

Suppose we were to continue the long list of charges preferred against Chinamen and justly apply them to other classes, what would the result be? The doctrines of Confucius are certainly far in advance of those of the Pope—the infallible dictator of the world. Jesuitism is the danger of America and not Asiatic heathenism. Read the dark and bloody deeds of Catholicism and compare them with Chinese barbarity, and you have before you what has been and what would be again were the Jesuits to get hold of the reins of government. Hon. Edwin R. Meade refers to the massacre that occurred at Tien-tsin, China, June 21st, 1870. We admit that was a horrible affair, but will you take a look at Dr. Fox's book of martyrs? Have you read of the Inquisition of Spain? That institution of human cruelty was in existence many years, and was not disbanded and destroyed until 1846. Papal arrogance needs what Bismarck gave it in Germany in 1874. It needs to be checked at once.

But let us continue the argument. Compare the religion of the Chinese with the religion of organized secrecy, and what is the sequel? Stop a moment, reader, don't turn your head away from me now. You who have entered the Masonic lodge, please compare the religion of the lodge with the religion of Confucius, and publish your verdict. You very well know of that awful oath you took. Turn again to the first degree and read or have it read to you the horrible oath administered to you in that upper room, then continue your investigation as far as you may have ascended (?) and see with what heathen boldness the infamous institution binds you to its heathen rights and ceremonies. Is it not a matter of utter astonishment to you, intelligent reader, that men in this State who have taken the oath of the third degree of Masonry, should cry, "Heathen! heathen!" when their own lips have just sealed the testimony of a heathenism of the darkest kind? It has been said that the Chinese have secret tribunals, and often punish the offender according to their own law, and that they also protect their members from being punished by the civil Courts. Who that has the faintest idea of Masonic secret tribunals and Masonic protection in the higher degrees, but knows that there is a resemblance in the two that should lead the one to seek the other as an *affinity*? Shall we enumerate? We forbear unless proofs are demanded.

AGAINST CAUCASIAN.

First—Most of the tramps and hoodlums have no families here, and can get along without taking work from poor men.

Second—Trampism and hoodlumism is a foreign trash—foreign to every American principle and has no business here to eat up our industries.

Third—White men demand greater wages than ranchers and other employers can afford to pay, and thus lose the work.

Fourth—How can they send so much when they work for so small a sum? What benefit does the State derive from the low, lawless spend-thrifts that cry the loudest against Chinamen?

Fifth—There is no Chinese underbidder East, and still men are out of employment. In communities in this State where Chinamen are not allowed, white men are out of employment.

Sixth—White men have secret lodges whose oaths are more binding than those taken before civil magistrates.

Seventh—White men smoke tobacco, and encourage prostitution, and are a disgrace to civilization.

Eighth—White men are idolaters; some are very inferior, and will never become respectable citizens. They are filthy and dangerous to our principles as a nation, and unless checked, will overrun our country, and model it after the order of the Pope.

It is also argued that Chinamen are no help to our State. That they live cheap; dress cheap; are cheap, and hence can afford to work cheaper than a white man. Are men ignorant or willfully dull and obstinate? Is the Central Pacific Railroad no benefit to the State? [Kearney says not.] Are the reclaimed swamp lands of no value to the State? Is the revenue of the extensive industries of the Chinese in this State no benefit to it? The employment of Chinamen on the Central Pacific Railroad was certainly a necessity, and was at the time thought to be worthy of praise. But the road is finished now, and the swamp lands are nearly all ditched and leveed, and of course—aye—"the Chinese must go." Take the statement of Rev. O. Gibson made six years ago in a lecture given at Platt's Hall, San Francisco, and you will see that enormous sums of money go into our treasuries from the Chinese industries in this State. The lecture was in reply to Father Buchard on "Chinaman or White Man—Which?" On the taxation question, Mr. Gibson said:

"It is charged that the Chinese do not pay taxes; that they come here only to make money; that the ten thousand Chinese in this city do not altogether pay so much in taxes as does the one man, Michael Reese.

"Unfortunately for the strength of this argument against the Chinese, there are more than fifty thousand white people in this city who pay no taxes at all * * *. Let us see: they pay nine thousand dollars' taxes on real estate and personal property? But every Chinaman pays his two dollars poll tax—many of them two and three times the same year. This will add about ten thousand dollars to Father Buchard's nine thousand dollars, making nineteen thousand dollars. [Father B. had made the statement that the eleven thousand Chinese in the city only paid nine thousand dollars annually into the treasury.] To this add twenty-five thousand dollars for licenses, and instead of nine thousand dollars, we have the round sum of forty-four thousand dollars' annual revenue to our City Treasury from the Chinese among us. Besides this, the Chinese of this city alone pay internal revenue license five thousand dollars a year, and stamp tax on cigars made during the last year, the enormous sum of three hundred and sixty thousand dollars, or over one thousand dollars each working day. The grand total of public revenue from the Chinese of this city alone during the past year reached the magnificent sum of four hundred and nine thousand dollars—just four hundred thousand dollars more than Father Buchard gave them credit for. A part of this money is paid for the Public School Fund, but no schools are provided for the Chinese. Again, for the last twenty years a tax of five dollars has been collected from every Chinaman landing in this country—a part of the time, indeed, the tax was fifty dollars a man. Hundreds of thousands of dollars have been collected from the Chinamen under the provisions of the Foreign Miners' Tax Law, four dollars a month for every miner, which tax was seldom ever collected from any others than Chinese. There is this also to be said: Collector Austin himself informed me that there is less difficulty in collecting taxes from the Chinese than from any other class of inhabitants, and less delinquencies among them."

Mr. Gibson then showed that they pay duties on rice alone over one million dollars gold coin annually, and duty on oil and opium two hundred and seventy thousand dollars more; and the duties on other imports swell the figures to over two million dollars customs collected annually in the port of San Francisco on the trade from China and mostly from Chinamen. He then says, "add all of this revenue together, and we have two millions four hundred and nine thousand dollars, including taxes, licenses, and customs." He then adds, "the Chinese also patronize our insurance companies, paying to the several companies doing business in this city over fifty thousand dollars annually for insurance. * * *. They wear garments made of our cloth; they wear our boots and our hats; they are fond of watches and jewelry and sewing machines; they

ride in our cars and steamers ; they eat our fish and beef and potatoes, and exhaust our pork market. Take the one item of pork alone, and the Chinamen of this coast pay to our producers on this coast over half a million dollars annually." It is not necessary to continue the figures ; they are known, but scarcely ever referred to by the enemies of the Chinese.

Our liberties are extended to the representatives of other nations, why not to Chinamen ? Does any one answer that they will not become American citizens, then we say that if they are what they are represented to be those who have so much to say on this matter would oppose their becoming citizens ; and if their citizenship is desired, why not open to them our schools and make an effort to teach them something of our government that will enable them to feel that they will be protected if they renounce their allegiance to China, and become citizens of the United States ? If any such effort has ever been put forth, will some one please tell us when and where it was ? About the first lesson that a Chinaman gets when coming to this country is that he is not wanted. A lot of hoodlums gather at the wharf and howl at him until he is made to think of an "invasion from the North," and soon begins to realize that he must serve as a football to Americans until he can earn money enough to go back to China to get away from the "heathen in this island." The *Journal of Commerce* says that since 1852 90,089 Chinese departed from the port of San Francisco. It is hard for them to endure the inhuman abuses they get at the hands of white men. Their buildings are often burned to the ground ; their property totally destroyed, and they murdered on the spot. Notices are put up that if any white man employs them they will burn his buildings—and have done so. They have been driven out of their quiet homes and shot down like so many dogs. They are fined and imprisoned for the most trivial offenses. Poor creatures ! When the writer lived in Sacramento, one of these poor, helpless beings came to the door for something to eat. He was nearly starved. In his haggard look could be seen how he had suffered. Boys threw stones at him in our absence, and in a few days the city papers stated that the boys had thrown clods and stones at a Chinaman out in the suburbs of the city, and that they found the Chinaman dead out there, and guessed that he must have died of heart disease or something else. We never saw the old man again, and are led to think it was the poor old helpless creature who looked so glad to get something to eat at our gate. Oh ! may God forgive, and may our Christian land soon become the home of the down trodden in a fuller sense than now.

It is not often that they are found begging ; no, they are willing to work for any amount sooner than to lay idle. What is said of cheap Chinese labor is generally said in comparison with the high prices formerly paid for labor in this State. Chinese insist on the highest prices for work that can be paid, but sooner than not to get employment, will work for less. White men get together in a mass meeting, and set their price on work, and "would sooner starve than take a cent less than the wages agreed upon by the 'Labor Union.'" Employers must have men, and of course John must have work, and they are employed. Then the battle commences ; a mass meeting is called—and we are sorry to say that some people from whom we had expected better things, turn out, and even ministers of the Gospel fall into line and help to swell the ranks of the "reformers"—and cheap labor is denounced, and the employer hung in effigy. [Dr. Hugh Glenn, the Democratic standard bearer for Governor of California excepted.] There are some honorable exceptions we are glad to say. There are some sober and industrious men here who are out of employment, but the number is no greater than it is in the Eastern States where Chinese competition has not yet made its appearance.

Do you wonder, reader, that the Chinese have no desire to become American citizens? During the early settlement of the State by the miners, their citizenship was not thought a matter of necessity. Mr. Burlingame finally urged upon our people the necessity of commercial relations with China, that would give us an advantage with and among that people such as we could not otherwise possess. That treaty still exists, but not a single word of encouragement in a material sense can be found that would weigh an ounce in the scale of justice toward preparing the Chinaman for our American institutions. Immigrants from other nations have opportunities of knowing something about our people and our government. Most all of them can read or hear read in their native tongue, but the Chinese have not this advantage. Schools are bolted against them and private educational facilities very rare. If a teacher of a private school admitted them, he would be branded as a heathen sympathiser, and would lose all of his white pupils. Then the vile epithets that are cast into their teeth, and the inevitable vituperations that are incessantly heaped upon them, are enough to arouse the indignation of the most docile among them, and create a perfect antipathy against their persecutors. What encouragement have they had for the last three years? Twice did they appeal to the Mayor of San Francisco in 1876 for protection from a threatened outbreak of the mob upon them. The matter has been getting worse, and is to-day in a fearful condition. During the recent campaign for Governor and the various State and municipal officers, the most unprincipled remarks were made by the three parties in the field that we ever heard of during any previous political contest in the history of our Republic. The new Constitution gave the text, and the political aspirants with few exceptions preached a regular crusade against the Asiatic element in California. The new document forbids corporations from employing Chinamen under no less penalty than to have their charters taken away from them. Dr. Hugh J. Glenn, the candidate of the new Constitution party for Governor of this State, in the late campaign, said, with reference to the Chinese clause in the new Constitution, that "The sweeping provisions of the new Constitution on the Chinese close with the declaration that such provisions shall be enforced by '*appropriate legislation*.'" "Depend upon it," said he, "that if I am Governor, such legislation shall never be vetoed." Dr. Kallloch, the newly elected Mayor of San Francisco, says, concerning the same matter, "I shall deem it my duty to see that this provision of the Constitution is respected." Talk about Chinamen desiring to become citizens under such circumstances!

But we are met again by the argument that they are a filthy race, and that they encourage human slavery, and keep opium dens, and lead many of our youths into their gambling houses, and are the means of destroying our young men. We admit it; but have you never read that some years ago in the City of San Francisco, when the authorities had succeeded in loading a ship with the low, lewd class, and were about to ship them back to China, that a *white* hireling reversed the order of the Court, and they were brought back again. That kind of talk sounds a little like English Chinese haters cursing Chinamen for using opium after they had forced them to take it in exchange for a more valuable commercial production. But while we are hearing testimony concerning this matter, let us learn something more appalling. We refer to the inhuman slavery that exists among the whites—to traveling agents leading young men and virtuous girls into places of corruption. Have you noticed the police news in any of the large cities in this State for one single week? Compare also the tobacco and whisky dens of San Francisco or Sacramento to the Chinese dens, and then give in your testimony. Among those engaged in the low, licentious business of destroying the inno-

cent and virtuous in these cities are natives of Ireland, of France, of England, of Mexico, of China, and also Africans, and quite a large per cent are Americans. Shall we now pass by all of these equally guilty, and in many instances even more guilty than the Chinese, and drive them out because they can underbid the whites and in some of these things are ruining our young people? Why not legislate against vice and immorality wherever it is found? And if any class must be dealt with as an example to others, let that class be American citizens.

We offered to help the reader out on the matter of an increase of Asiatics among us if he would follow us through our arguments, and will now give our views with regard to the whole matter. Here they are: *That if the State of California will pass a law forbidding, first, all sales of intoxicating liquors as a beverage. Second, All licentious literature and portraiture. Third, All houses kept for unchaste purposes, and also prevent the shameful theaters and plays that only serve to feed the passions and bring into demand the natural concomitants of such low immoralities, we will soon have relief.*

California spends more money for liquors every year than it would take to feed and clothe all the poor among them. The pleasure seekers spend enough frequently in a single gala day and night in Sacramento to clothe all of the destitute in the city, and keep them in food for one month. Notice the masquerade balls, the theaters and matinees, the receptions and ovations, and the private and select parties, the lotteries and prize entertainments, the excursions and picnics and festivals. Add to it the smoking and chewing of tobacco and the enormous expenditure for liquor, and you have the causes of our hard times. The New York *Evening Post* says that in 1870 California spent for liquors alone the enormous sum of \$59,924,080. With such a sum nine years ago, is it a wonder that the State is to day suffering from the increased sales of liquor, and the corresponding increase in crime, in misery, and in degradation? Oh! what shall the the harvest be? In recent official statistics it was shown that the liquor traffic cost the United States, above all income, revenue, license, etc., the astounding sum of \$1,150,000,000 annually. California is not behind in her proportion of this national curse. Look at the taxes you pay. See the alms houses, the jails, and the penitentiaries. Notice the lawyers, the Judges, the juries, the witnesses, the sheriffs, and constables, and the police departments, and you will see why the times are so hard. Do you know that seventy-eight per cent of all crime is directly attributable to the sale of intoxicating liquors? Hear the language of Isaiah, xxviii, 7, 8:

"But they also have erred through wine, and through strong drink are out of the way. The priests and the prophets have erred through strong drink: they are swallowed up of wine; they are out of the way through strong drink; they err in vision; they stumble in judgment.

"For all tables are full of vomit and filthiness so that there is no place clean."

But again: *The Chinese have a right here from every construction of our law, whether it be argued from the Federal, the State, or the Municipal Codes.* The Federal Government encourages immigration to our shores, and do by the very construction of the law relating to them, encourage all who come. In President Grant's message to the 42d Congress, he desired "further legislation upon the abuses to immigrants." The State Legislature has no right to change or establish any law made by the Federal Congress, and no municipal authorities have the right to deprive any person or number of persons of life, liberty, property, and the lawful pursuits of happiness.

Who shall forbid A, B, and C from employing Chinamen? By what law, and how? By what judicial act will punishment be influenced? Law "encourages what is right and prohibits what is wrong." It is perfectly right for A, and B, and C to incorporate and receive a charter from the State to protect them in

their business. That is according to law. They now go to work and employ a number of men by a personal contract agreed upon by the firm and the men whom they employed, which, also, is according to law. The next day they (the firm) are brought before the Court to answer to a charge brought against them for having five Chinamen in their employ. They reply that the charge is correct, and that they employed twenty five men. Five of them were negroes, five were Irish, five Englishmen, five Americans, and five Chinamen. That's all. The Judge orders the Secretary of State to cancel the charter, and inform the firm of A, B, and C accordingly. What now? Why the firm goes right along, the Chinamen are not discharged—the charter does not affect them. There are scores of firms doing business in this State without a charter. The only benefit of a charter is that it gives a firm "*corporate powers to more efficiently perform and carry out*" their business transactions. If law "prohibits what is wrong and encourages what is right," it is the only absolutely necessary "guarantee" any firm needs, and is the *magna charta* to all "rights and privileges." If the employer and the employed are interfered with, they have the right to ask to be protected by the municipal authorities, and if they refuse or are unable to protect them, they may appeal to the Executive of the State, and may also collect from the State or county all damages or losses sustained in case of an interference by the mob. The Supreme Court has just decided that Alleghany County must pay the losses that occurred in Pittsburg during the riots in 1877. Judge Paxton, who rendered the decision, observed: "The law will not tolerate the spectacle of a great city looking on with indifference while property to the value of millions is being destroyed by a mob."

When the coal miners near Massillon, Ohio, struck for higher wages during the same year, and were informed that they could not expect under existing circumstances to have the price of mining raised, they sent back word that they would not work unless their figures were respected. What did the employers do but employ a band of men who offered to work for the rejected prices. But when they came to the mines they found them guarded by the strikers, who were armed with picks and shovels, and some of them with knives and revolvers. The reader is no doubt acquainted with the bloody scenes that followed. The employers appealed for help. They had entered into contracts to supply large manufactories and iron works, and could not afford to pay more than they were paying at the time the contracts were made. But the miners were going to show them that they had rights, and were going to "teach the big bugs a lesson that would do them good." The sheriff with an armed posse hastened to the mines, but could not suppress the rioters. An appeal was made to the Governor, who dispatched a company of soldiers to the seat of war, with orders to protect the men who were last employed. The "big bugs" did learn a lesson, and some of their obstinate teachers caught the idea that the "bugs" were not of the order of *Coleoptera* nor descended from the *Scarabeus* family. The State must protect her industries; if she does not, she becomes responsible for allowing her own resources to be choked up, and her public enterprises in the hands of her citizens to be destroyed.

Let it be borne in mind that, in the language of Dr. M. C. Briggs, in his "introduction" to Rev. O. Gibson's book, entitled "The Chinese in America," we "virtually forced the treaty upon the Chinese Government for our own advantage." Shall we now, since we have used the poor, laboring classes, and can no longer endure their habits of industry and economy, allow a foreign banditti to drive them from their homes and from their workshops and their various industrial pursuits, and in their stead increase the army of whisky drinkers, of tramps, and of professional hoodlums? We are sick and tired

of the unkind, and certainly very inconsistent treatment given these poor, terror-stricken creatures in the name and by the authority of a contemplated law. We distinctly remember the abuse the negroes of the South received from some of these race haters. They were branded as mere brutes; had no souls; never could become citizens; would overrun the North, and take the bread out of the mouths of poor families—they had better be colonized or sent back to Africa. *The negroes must go. "No niggers need apply."* The writer was then in the service of the United States, and stood ready to protect the poor, down-trodden African; although in many quarters after his return home, his sympathy for the oppressed was exceedingly distasteful. We also faintly remember when the cry rang out, "NO IRISH NEED APPLY." They said the country was overrun with them, and we would soon be swallowed up by them. Well, some were swallowed, but like Jonah, have escaped being digested, and to our utter astonishment are gathering at the wharf ready to be swallowed again.

Men of law, men of sense, men of reason: What do you mean? Have you lost every spark of humanity that throbs in the breasts of a free man? Call to your minds the check President Grant gave naturalized American citizens during the Fenian irruption in 1869. Look again at the final adjustment of the "Alabama Claims" between England and America, and the final settlement of the "Fishermen's Rights," and the "Navigation of the Great Lakes and other navigable waters lying within the territory of either government;" and also the location of the "San Juan boundary." Examine the "law of nations," and look up several precedents where the diplomacy of nations have been vexed, and settlements made by joint High Commissions appointed by the nations at issue. Shall we deviate from the right? Shall we be led by the mob or by the defenders of our liberties? Some one answers: "The voters of California settled the Chinese question at the recent election." No, sir; they did not settle it—they only expressed an opinion. The question must be settled by the Federal Government. Suppose that the Southern States had voted for or against negro slavery a few months after the Emancipation Proclamation of President Lincoln, and had as great a majority favoring slavery as California had in the recent election against Chinese immigration, what change would have been effected? Not any. We are met again with the argument that public opinion when in the majority ought to be respected. Suppose we had allowed majority claims to have settled the slavery question, what then? Or if you are going to make a State question of it—which is unconstitutional—please give the oppressed Mongolian a voice, after that announce the results. If that seems out of place, then make a diplomatic question of it at once, and submit it at once and submit it to proper parties for final adjustment. Remember, when we come to law, desiring to make a law question of it, we need to be careful. If we have a precedent, and it is a just one, we can afford to act again, all other things being equal; but if we are now to establish a precedent for future action, let us be certain that we respect our *yea* and our *nay* when analagous cases are to be decided. George Washington said in his farewell address what may serve to help us in adjusting the matter that is now agitating the public mind. The language seems inspired.

"Excessive partiality for one foreign nation and excessive dislike for another cause those whom they actuate to see danger only on one side, and serve to veil and even second the arts of influence on the other. Real patriots who may resist the intrigues of the favorite, are liable to become suspected and odious, while its toils and dupes usurp the applause and confidence of the people to surrender their interests."

There is one more consideration that we shall now take time to speak of

and then bring this article to a close, and that consideration is more directly to be viewed by the Christian community and from a Christian standpoint. It is this:

The Chinese are here in the providence of God, and it is our imperative duty to both educate and Christianize those who are near at our door. The population of the globe is estimated at 1,438,145,300, and of this number 7,931,080 are Jews, 186,860,076 are Roman Catholics, 82,926,049 are of the Greek Church, 131,091,941 are Protestants, 103,453,594 are Mohammedans, 1,007,190 are Majians and Parsees, and 483,015,475 are Buddhists, religions of the East and Pagans. Four hundred millions of the last named are Chinese.

The Jews are a separate people, and are looked to as a peculiar people still. No one seems to be particularly concerned for them in America from the consideration that their destiny, both present and future, is thought to be a matter of prophetic prediction. The Catholics are earnestly at work to bring the world to acknowledge supremacy to the Pope, and are no real encouragement to the work of bringing the Chinese from their idolatry from the fact that the Chinaman cannot see why his wooden images and Deity portraits are not as virtuous and as efficacious to save as the plaster of Paris images and the paintings of the saints of the Church of Rome. The same will nearly apply to the Greek Church. The remainder are heathen, excepting the Protestants named, who in the providence of God are to evangelize the whole world. If the reader will turn to the history of missions since the Reformation, he will find that a majority of the most successful missions ever projected originated in America. This land of freedom has originated and projected under the protection of the broad banner of the free a system of evangelizing the world that is the greatest philanthropic and moral movement of history. Their facilities have been of a threefold character. *First*, They went to the homes of the heathen in their own land and taught them the way of life. *Second*, The heathen have come to our shores and have learned of our civilization and imbibed our religion; and, *third*, Many were converted and have gone back to teach their kinsfolks what great things the Lord has done for them. If our civilization was what it ought to be, every Chinaman who came here would be a living witness of the magic power and influence of truth in practice, and would serve the place of a missionary to his people. We must not be daunted by sneerers right here: It is our duty to go forward and attend to this work at once. There is no time to be lost. Fame's fair fingers may never weave a laurel for our brow. We may hear curses and be abused, but we are to "go forth," and toil in the field, and when we have done our whole duty, the vesper star at the sunset of our life will set to us radiated with the glory of Jesus's righteousness.

"Christ for the world we sing;
The world to Christ we bring.

With one accord;
With us the work to share,
With us reproach to dare,
With us the cross to bear,
For Christ our Lord.

"Christ for the world we sing;
The world to Christ we bring.

With joyful song;
The new-born souls, whose days,
Reclaimed from error's ways,
Inspired with hope and praise,
To Christ belong."

Many of the missions in Europe trace their origin to missionary efforts put forth in our missions. We have several in mind now—one in Germany. The missionary was converted in this country, and desired to go back to his own house to tell of Jesus. Already numerous missions are established in

China, and unexpected success greet their efforts everywhere. God is working among the people. Spain has just opened her doors to China; the nations of the earth are seeking to have commercial intercourse with her; her ports are crowded with the ships bearing the flags of neighboring nations; her interior is becoming organized into missionary districts, and the heralds of the cross, encouraged by the indications of the present and the triumphs of the past, are pressing the battle to the very gates of the enemy. With the great and good work among this people in their native land, and an untiring effort to win those to Christ who are now in America, will, in the course of time, bring four hundred millions to the cross of Christ, and so change the pagan idolatry of Asia as to bring about the complete overthrow of their false and pernicious system of a fabulous and legendary religion. Shall we say that we are willing to work in China, but not here? The cry here is, "The Chinese must go." If the irrevocable mandate is that they must go, let us send them with a little better opinion of our civilization than some of them now have.

The following language occurs in a pamphlet now before us, entitled "Labor Reform:" "Far better to send them [the Chinamen] soul and body to hell than to drive the Anglo Saxon race from their homes to seek shelter of paupers in some other portion of the earth." O, what language this, to be made by a party who claimed to be poor, and who seek sympathy and protection. Has it come to this that one nation must be lost, soul and body "sent to hell," to give another a place they so little deserve? "God hath made of one blood ALL nations of men for to dwell on ALL the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." Compare this Scripture with the language above, and you will evidently see the spirit that characterized the former. In the ninth chapter of Genesis this wonderful and very significant language occurs: "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant." But hear how that text is read to-day by some exalted Caucasian who has given it a different translation: "Shem will now have to serve Japheth, and Canaan dwell where he pleases." There were about as many Gentiles in Palastine when Solomon was about to build the temple as there are Chinese in California, and history records the fact that they were employed in hewing timber for the temple, and preparing various materials for its construction. Solomon was particular to number "all the strangers that were in the land," "and he set them all to work," and at the dedication of the temple prayed unto the Lord to hear and protect the stranger. Shall we read? "Also thou shalt not vex a stranger nor oppress him." Exodus, xxii, 21; xxiii, 9, embraced. "But the stranger that dwelleth with you shall be as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt." Leviticus, xix, 34. Search parallel passages and learn how God arranged to bring the heathen to view the land of civilization and of religion. Solomon said in prayer before the vast multitude at the dedication of the temple, "Moreover, concerning the stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake, (for they shall hear of thy great name, and of thy strong hand, and of thy outstretched arm.) When he shall come and pray toward this house, hear thou out of heaven thy dwelling place, and do according to all that the stranger calleth to thee for, that all the people of the earth may know thy name to fear thee as do thy people Israel."

Let us think before we act, and act for the glory of God.

"Shall we whose souls are lighted,
With wisdom from on high—
Shall we to souls benighted,
The Lamp of light deny?"

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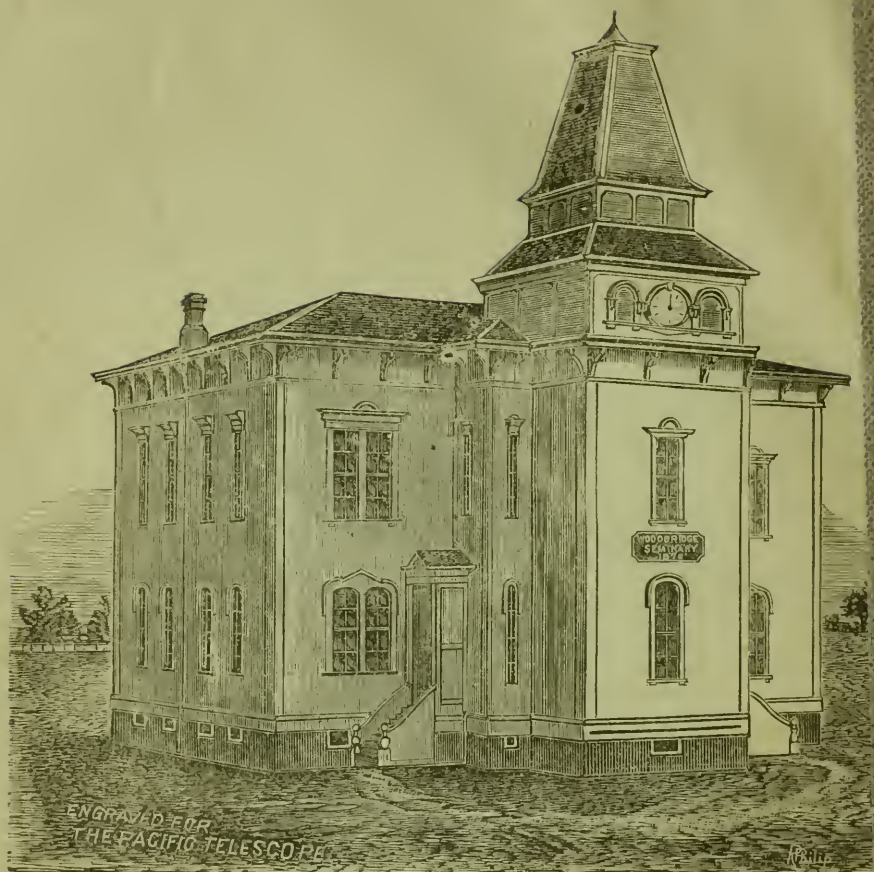
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